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Glen A. Pierce

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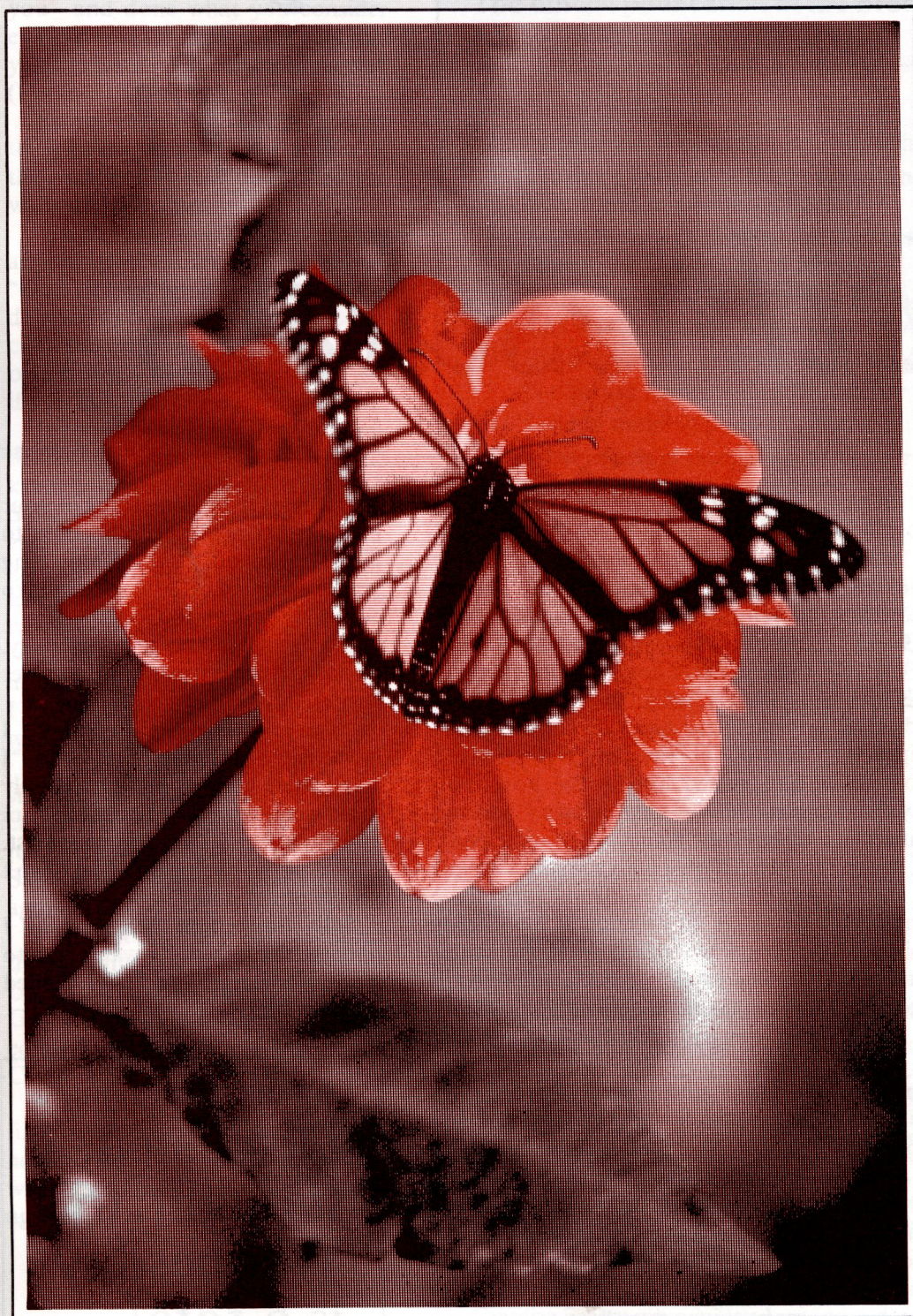
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evangelical

VISITOR

July 1991



*Signs
of
Life*

Always on Wednesdays

by Katherine Yurchak

Always on Wednesdays, my list of things to do would include hospital visits. But when a sick soul came unexpectedly to my home one Wednesday, I realized that my organized life needed to be adapted to God's divine agenda.

It was early spring. Winter's leftover globs of snow had mixed with pounding rain to make a slippery slush of the highway. I ought to have stayed home that Wednesday. Instead, I made the treacherous fifteen-mile trip to the city. After all, I had a schedule to keep.

If the weather could not convince me to revise my plans, a bizarre problem with my car would find me where Providence directed me to be on that eventful day.

In the hospital's parking lot, when I tried to turn off the car's engine, the key would not turn in its slot. I jiggled and joggled the key. Nothing happened.

Reluctantly, I cancelled the hospital visit, and headed home. Imagine my astonishment when, in our driveway, I had no difficulty at all in turning off my car's engine. The key

slipped easily out of its slot. Disgusted, I thought: this Wednesday is a total waste.

I had just entered my kitchen when the telephone rang. "If you're not busy today," the caller said, "I would like to come and talk to you."

It was Sally. Her husband had died a year or so earlier of a brain tumor. On one of my Wednesdays, I had visited him in the hospital. I remembered that with my bereavement card to Sally, I'd included a note: "If you need someone to talk to, I'll be glad to listen."

As we sat together at my kitchen table, I wondered what the young widow's need could possibly be. I knew her husband had provided well for her and their two teenage children.

Now, sitting beside me, the elegant blonde lady seemed sad and lonely. She told me she had been attending a home Bible study group, and the things she was learning had made her aware of her need for God.

"I've failed my family," Sally began. "I don't know what to do to make things right."

I sent a prayerful S.O.S. heavenward, asking God to help me show my lost friend his lighted pathway.

"Sally, is there something in your life that has never been brought to light?" I asked, "... Something you're ashamed of ... or afraid to admit ... even to God?"

My friend turned her face away. Soon tears were streaming down her cheeks.

"Every week since Bob died, I have visited his grave," Sally said. "I stand there and cry and cry. If only there were some way I could let him know how sorry I am about my past. I have so many regrets. I just can't get rid of my guilt."

Sally daubed at her tears as I opened the Bible. "I want you to read something," I said, and handed it to my friend.

Disgusted, I
thought: this
Wednesday
is a total
waste

Katherine Yurchak lives in Muncie, Pa.

In quiet tones she read: "Be merciful to me, O God, because of your constant love. Because of your great mercy wipe away my sins! Wash away all my evil and make me clean from sin! I recognize my faults; I am always conscious of my sins. I have sinned against you—only against you—and done what you consider evil. So you are right in judging me; you are justified in condemning me" (Psalm 51:1-4, TEV).

Frozen raindrops were ping-ponging at the kitchen window. The gloom of the somber day had penetrated the walls of my home.

"Sally, you don't need to tell anyone your secret sins," I began. "God already knows them. But you do need to confess to him what you can't tell anyone else. Do it in your own words—in your own way. And if you like, you can do it right now."

Instantly, the penitent widow bowed her head: "Oh, God, I don't know how to tell you about myself," Sally prayed. "You know I've broken *every one* of your laws. Please forgive me. This day, I give you my life, Lord. Please, let me know your peace."

Suddenly, a shaft of light poured into my kitchen. It shone so brightly, I had to open my eyes to see what was happening.

In the instant Sally prayed, the sun had pierced through the dark clouds, and with its bright rays had reached into my kitchen to wreath Sally with its warmth. Her face was aglow.

I know that Sally left my home that Wednesday with the peace of God in her heart. For the Word of God assures us that "there is now no condemnation for those who are in Christ Jesus" (Rom. 8:1).

And ever since that day, I have no fixed schedules. Not just on Wednesday, but every single day of the week, I make room for God's divine agenda. ■

evangelical VISITOR

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July 1991

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Tragedy hits home

NTSB looks into crash that kills 25

By Joel Millman and Kathryn Soske
Gazette-Telegraph

Federal investigators today will continue their probe into the crash of a United Airlines jet that smashed into a county park Sunday morning, killing all 25 aboard but miraculously missing rows of nearby apartments and houses.

Flight 585 was en route from Denver and about five miles south of the Colorado Springs Municipal Airport terminal when, inexplicably, it nose-dived into Widefield Community Park at 9:45 a.m. and disintegrated.

The destruction was so total that, within minutes of arriving at the scene, rescuers had given up any hope of finding survivors. Investigators believe some wreckage of the twin-engine Boeing 737-200 could be buried 30 feet underground.

"There was a huge fireball, black smoke and orange flame," said Army Sgt. Maj. Leo Martinez, one of many people who witnessed the crash.

"There's nothing left, just debris, very small debris. I don't think there's anything larger than a suitcase."

Surveying the charred, almost unrecognizable wreckage within 200 yards of the Widefield Apartments, El Paso County Sheriff Bernard Barry marveled at the luck or pilot skill that saved the people on the ground.

"You look around at the housing area and you have to be thankful that the airplane struck the park," he said. "We are very, very lucky."

At the crash site, National Transportation Safety Board investigators worked through Sunday night to understand why the jet crashed. Large, generator-powered lights were set up to help county deputies secure the area overnight.

A more detailed, technical inspection of the area is scheduled to begin early today.

"It is a very small distribution of wreckage," said NTSB member and investigation spokesman John K. Lauber. "Our investigators will be able to use that information to, among other things, piece together the probable flight path and other details of the flight."

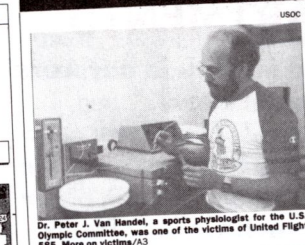
At least one of the "black boxes" that records



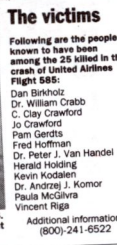
Members of the El Paso County Search and Rescue Team move through the crash site Sunday, looking for remains of the aircraft and its passengers. United Airlines Flight 585 slammed into Widefield Community Park, killing all 25 aboard.

Bob Jackson/Gazette-Telegraph

MORE INSIDE



Dr. Peter J. Van Handel, a sports physiologist for the U.S. Olympic Committee, was one of the victims of United Flight 585. More on victims/A3



Additional information: (800) 241-6522

THE 737: The Boeing 737, the world's most popular aircraft, has a good safety record.

COMING THE WRECKAGE: Members of the El Paso County Search and Rescue Team go to work/A1

THE NTSB: Experts will sift through the wreckage.

"It is something that happens in some other city ... It doesn't happen in our city. This is God's country."

The Rev. Kevin Longenecker, volunteer chaplain with the CSPD

Dry wood fuels inferno

Nine killed in city's deadliest fire

By Erin Emery
Gazette-Telegraph

Bone-dry wood touched off by a hot furnace fire ignited a fire that smoldered for an hour early Monday before erupting into a Colorado Springs residential home, killing nine women.

Fourteen other people were injured in the city's deadliest fire at Crystal Springs Estate, 825 S. Hancock Ave.

It took 30 firefighters six hours to control the blaze, which was reported at 12:08 a.m.

Officials estimate \$500,000 damage was done to the 35-room boarding home, which housed 14 residents ranging in age from their late 60s to 90. The boarding home is for people who don't require a nursing home but cannot live alone.

Seven residents remained hospitalized late Monday. Lois Mitchell, 82, was in critical condition at Denver's First Presbyterian Hospital. She was overcome by smoke and was poisoned by carbon monoxide.

Doris Day, 75, suffered first-degree burns and smoke inhalation and was in serious condition at Memorial Hospital.

MORE INSIDE

Crystal Springs Estate, built in 1959, lacked the fire safety devices that would be required if it were built today/A3

The survivors of the boarding home fire lost more than their homes/A4

Michael Oberle and Tony Flannagan did the only thing they knew to do when they saw the flashing lights of the state and helped evacuate the residents/A4

A circle of frightened elderly people, safely out of harm's way, watched as fire consumed their home/A5

The others suffered smoke inhalation and were in satisfactory condition. Four firefighters and a paramedic also helped evacuate residents. Seven people who were not hurt were taken to the Ronald Reagan Center, 820 S. Chelton Road.

"They were our family," said Jim Sanner, who owned the home. "I feel like I've lost parents tonight. I don't know what else to say."

Sanner arrived a few minutes after the fire was reported, finding bodies covered with white sheets on the front lawn.

He sat on a curb, put his head between his knees and sobbed.

Investigators said at least one victim fought for her life.

The woman had made it out of her room and past the area where the fire started.

"She ran by the fire, got to this point and overcame and fell backwards," said Colorado Springs Fire Capt. Michael Gower. Many of the bodies were found in their rooms. Firefighters found the last body in the southwest corner of the building.

"She was just sitting up at the desk with her hands folded across the desk," Gower said. "This is a person that made no attempt to get out."

Firefighters were alerted to the blaze

See FIRE/A3

Colorado Springs firefighter Michael D. Davis hoses down the flames at Crystal Springs Estate early Monday. It took 30 firefighters six hours to control the blaze at the 35-room boarding home at 825 S. Hancock Ave. Heat from a furnace fire ignited wood in the attic, causing a fire that smoldered for an hour before spreading through the residence. Sprinklers were not installed in the building. They were not required under old building codes.



A Colorado Springs firefighter carries a woman out of Crystal Springs Estate about an hour after the fire began early Monday morning. Paramedics were unable to revive the woman.

Tragedies takes toll on chaplain

by Angela Dire

Springs. Victims of a plane crash and a fire at a home for the elderly. Somebody's father, mother, friend, coach, teacher, business associate. They aren't going to be, anymore.

As the week drew to an end, loved ones paid their respects to the dead, and a sense of finality descended upon the city. Kevin Longenecker could feel it. He was one of the chaplains summoned by the Colorado Springs Police Department to help out at both disasters—a lonely, living link in a chain of mortality.

He ended his week helping families whose relatives had lived in the home pick out their loved ones' belongings from ashes. A purse, still stowed away under the bed. A crucifix no longer with an image of Jesus. It melted.

But not in Longenecker's heart. He gave his life to the Lord when he was 16. "I'm not a health, wealth and prosperity preacher," says the normally cheerful, burly man. "I think God makes us rich, but we have to give most of it away."

He has given this week. He's been left with little more than this realization: "It has shown us the shortness and frailness of our lives."

Out of a clear, blue Sunday morning came the sound of an electronic pager, telling him to report to the police at the Colorado Springs Municipal Airport. United Airlines Flight 585 had crashed four miles from the airport, on its final ap-

proach. He put his services at the Oakwood Christian Fellowship in the hands of two deacons and hurried away. That was at about 10 a.m.

The next 2 1/2 hours were pure hell, Longenecker says. All he and the other chaplains could do was sit with the families, pray, and wait for some sort of direction from United. Longenecker found himself becoming irritated at the airline for not being more organized and prepared, he says.

It took so long for the airport to turn off the TV sets, which were airing footage of the grisly crash as the families sat there, stunned and besieged.

He says now he has to forgive the airline people. They weren't any more experienced about this sort of thing than he was. He says now he can only be thankful that there were no children on the plane—though death is death.

The United people finally had the situation under control about 5 p.m. and by then had moved to the Red Lion Inn to continue assisting the families.

Longenecker left about 7:45 p.m., hoping what had happened wouldn't repeat itself for the next 100 years. But before the break of a new day, he'd already have his hands full.

The phone rang about 1:30 Monday morning. It was the wife of his friend, Jim Sanner, a member of Longenecker's church and the owner of the Crystal Springs Estate boarding home. The home was burning—the same home where the children of Longenecker's church had put on their Christmas play, "Angels, Lambs, Ladybugs and Fireflies."

Longenecker had learned from dealing with the victims of the plane crash, and that knowledge helped him at the fire scene. Things seemed to go much more smoothly. Longenecker felt proud of how the city workers and local counselors and mental health professionals handled themselves—especially a fellow chaplain who consoled the elderly survivors.

By the time victims' families arrived, Longenecker and the other workers were ready for them inside the adjoining New Hope In The Rockies chapel. It was so much easier, he says, than at the plane crash.

"It was neat how the Lord brought them through in an orderly procession," he says. "There were never more than two families who showed up at the same time. And we had the chapel there, and we sat them down to talk to them."

Death is death—but it seemed easier for these families to accept the news than the families whose loved ones were snatched, in the prime of life, by the plane crash. The women who died in fire were in their 70s, 80s and 90s. Most were at peace. And when Longenecker asked their families about funeral preparations, many were able to say, "Oh, mother already did make arrangements."

What Longenecker can't erase from his mind is the faces of the dead. The owner of the home was too distraught, so Longenecker identified them by looking for names penciled on tags on the backs of their nightgowns.

"You look death in the face that way, and you don't walk away from it—if you're human," he says.

As the week ended, Longenecker and other mental health workers and rescuers who were at the fire scene met for a debriefing session at his home. Longenecker told them how he couldn't forget those faces. Finally, some of his adrenaline ran dry, and some of his tears flowed.

Then he felt two little arms reach around him from the back. It was Sarah—his Sarah. She reached around and hugged her daddy, and in doing so, reminded him what it's all about. ■

Reprinted by permission of the Colorado Springs Gazette Telegraph. Pastor Kevin Longenecker is a member of the volunteer police chaplaincy program of Colorado Springs, Colo.

Instruments of thy peace:

Reflections on the “Spiritual Dynamics for Ministry” study conference

by David L. Zercher

What does it mean to be a gracious and hopeful pastor? And what does it mean to minister with integrity? These questions, as old and as enigmatic as the Church itself, carry with them a new urgency today. Not only does the Church in North America face an increasingly secular society, but Elmer Gantry—Sinclair Lewis’ proverbial pastor/huckster—has come true. How, then, can today’s Brethren in Christ ministers guard themselves from the temptation to be everything they shouldn’t be?

Study conferences don’t solve problems, but they do point to possibilities; and so it was at “Spiritual Dynamics for

Ministry,” a three-day study conference sponsored by the Board for Ministry and Doctrine. During the last week of April, more than 75 Brethren in Christ church leaders gathered at the Lancaster (Pa.) church to consider anew the dynamics which contribute to faithful and not-so-faithful pastoring. Admitting that the Board for Ministry and Doctrine is sometimes preoccupied with “doctrine,” conference convenor Jim Ernst promised and, with the help of able presenters, provided a thoughtful treatment of pastoral “ministry,” past, present and future.

The conference: an overview

Unlike many pastors’ conferences, “Spiritual Dynamics for Ministry” was not chocked full of “how-to” seminars. Rather than focus on new methods and new approaches to ministry, the bulk of the conference focused on foundations

for and principles of pastoral ministry. Thus, with the exception of some catchy illustrations, most pastors didn’t leave the conference with notebooks full of ideas to try out on their congregations; what they left with was the welcome news that pastoring is both a precious and a noble calling, a calling that needs to be thoughtfully regarded lest it degenerate into something less than it was truly meant to be.

Rarely has one articulated this degeneration as poignantly as Eugene Peterson. Peterson, a Presbyterian pastor who has written widely on pastoral ministry, was the gathering’s keynote speaker. In the first of his two talks (one simply but aptly titled “Why It’s Hard to Be a Pastor”) Peterson defined the problem of pastoring. In homespun, raspy narrative, he recounted his experience as a young pastor wholly concerned with “pleasing the customer,” a philosophy of ministry which soon transformed him from a spiritual director into a program director. Said Peterson: “In the very act of doing my work, I was denying my work. . . . [My congregation] felt good, they liked me, but it had little to do with God.”

Each presentation that followed sought to address the peril of trivializing pastoral ministry. As one might expect from a pack of preachers, words of comfort were offered to those struggling with their call, while, at the same time, words of admonition were directed at those who had grown slothful. Participants were urged to return to the work of “calling people’s attention to God” (Peterson); to “de-regulate” their devotional lives in order to enjoy more fully the living Christ (Woody Dalton); to seek both God’s pleasure and a deeper understanding of self (John Hawbaker); and to realize that credibility is a commodity which no leader can afford to lose (John Byers). The absence of simplistic formulas for successful pastoring was refreshing, as were the probing and sometimes spirited question and answer times that followed most presentations.

The conference: its theme

Fresh infusions of hope and grace are the lifeblood of every Christian, including pastors. If “Spiritual Dynamics for Ministry” will be remembered for anything—and I believe it will be—it will be remembered as a hope-full and a grace-full time, a time when pastors were encouraged to revel in the privilege of being ministers of Jesus Christ.

*David L. Zercher is the former Associate Pastor of the Grantham, Pa., congregation, and is the author of the new membership study, **Life with God: Being the Church.***

This privilege—a recurring theme of the conference—was creatively depicted near the end of Peterson's second talk, one entitled "What Pastors Can Do About It." Comparing the work of pastoring to riding atop a hulking farm tractor, Peterson noted: "We're in on something big, but *we're* not doing it." Peterson's reminder that "we're in on something big" constituted for those in attendance a much-needed word of hope. Like Aaron, he said, pastors too often find themselves in the midst of a grumbling rabble at the foot of Mount Sinai. Petty concerns and their mundane solutions get in the way of seeing God at work, and when pastors lose that, they've lost their vocational purpose. Pastors need time to reflect and pray so they don't lose a sense of what God is doing in the world and thus their sense of hope.

But hope is only half the picture. Peterson's reminder that "*we're* not doing it" provided for Brethren in Christ pastors a much-needed word of grace. The world in which we live—indeed, our very heritage—values productivity and hard work to a degree that is sometimes harmful to body and soul. It's a modern-day plague from which pastors are not immune, indeed a plague that has driven many to despair and/or out of the pastorate. But God's grace is sufficient, if only his harried children come to the realization that they are involved in *his* work—and not vice versa.

The conference: its significance

Sometimes conferences are significant in the life of the church because they offer new ideas or spawn new programs; others are significant in a different way, calling us back to what we should have known all along but, somewhere along the line, forgot. "Spiritual Dynamics for Ministry" belongs in the latter category: not much new, but a rekindling of ancient and worthy ideas about what a spiritual leader ought to be. Perhaps it was symbolic that during the opening session on Thursday evening, twentieth century pastors were challenged by these thirteenth century words: "Lord, make me an instrument of thy peace. . . ."

St. Francis knew—and "Spiritual Dynamics for Ministry" helped us recall—that being an instrument of God's peace is indeed the very essence of ministry. ■

Roxbury: *a family adventure*

by Earl E. Herr

When we made our reservations to stay on the camp grounds during Roxbury Holiness Camp Meeting last year, we had no idea just what would be in store for us. We knew we could not realistically travel back and forth from home to Roxbury each day. It is a 70 mile trip and takes about one and one half hours each day. So we decided to see if we might be able to stay on the camp grounds. The Lodging Committee chairman said he would do his best for us. That turned out to be a room with just six bed spaces. Of course we could have refused. Instead we decided that we would not be spending lots of time in the room and we might as well try it and see how it would work out.

Well, it was a real adventure. We had a grand time. The three younger children were very much involved in the children's program at the Sunbeam Center. They came back each day excited with the things they were learning. They made new friends. A couple of those new friends stayed in the same dormitory we did. That gave the whole families a chance to meet one another. The children learned new songs. Some new Bible truths were taught and some familiar ones deepened. Of course there were things to see in the creek. There was time for the swings and the sandbox. One of the challenges was to be among the first in the lunch line. It was exciting for them to care for themselves and their own needs at noontime.

The older girls were involved in the teen camp. They really enjoyed Dave, Dwayne, and Jim. We knew they were excited. It was easily seen and heard. The thing that impressed us as parents was that it was a deeply spiritual experience for them in a number of ways as well. Of course there were times of athletic activity. Could you have a big group of teens together and ask them to just sit and listen, day and night? They were boisterous some of the time. Our room was close enough to the Berean Center to hear that. Yet, when it came time for the curfew, things quickly got quiet.

Prayer times seemed to have a special meaning for them. Our one daughter had the opportunity to pray with a friend about some real needs in her life. It was a satisfying experience for her to be trusted with those concerns and to share time at God's throne in behalf of her friend. There was no trouble getting them to the front of the tabernacle for the evening worship service. Special spaces were reserved for the youth. Those spaces filled quickly and tightly. Often they stayed after the altar service to pray with a friend, or just to pray. Their leaders encouraged it and set a good example.

My wife and I sat and held hands while listening to the services. Duty prevented me from being in the tabernacle much. We heard enough of the services to know that there was real spiritual food being served in very appealing fashion. We had time to just relax and talk. We had time to renew friendships. We were blessed in a host of ways by a host of people. The presence of God was on us as well.

Did we enjoy the family adventure? You should know that we have already sent in our request to have lodging at Roxbury Holiness Camp Meeting again in 1991. The cost was reasonable. The benefits were large and many. Some things will change this year. We know the speakers will be different. Our expectations are high. We do heartily recommend Roxbury as a family adventure. ■

Earl Herr pastors the Martinsburg (Pa.) Brethren in Christ Church.

The months of April and May are known as springtime in North America. It comes in different ways and at different times. Since I have lived in California for nearly two decades, it is always exciting to see the signs of spring in Pennsylvania. The flowering dogwood trees, the brilliant tulips, the aroma of lilacs, and the fresh cut lawns declare the demise of winter.

An even more exciting symbol of new life is to read this story from Terri Walraven. Terrie is a member of one of our newer Brethren in Christ congregations in Lawrenceville, Georgia. Pastor Chuck Anderson asked if Terri would write about this experience and share it with our larger church family.

As you read these words, I hope you will sense how the Lord builds the church. It involves our general church vision, a regional conference ministry, and a supporting existing congregation. You will note that, like a seed, it started small and was expected to grow. Also, it was full of life and tied in to caring persons in the new church and older churches.

It is an exciting reminder that we are a family-type denomination. We ought to cherish these signs of life among us. It is a reminder of the seasons of life, and this story is a reminder of seed-time and harvest. Rejoice with this new believer and in the birth and growth of a new congregation. In behalf of our church at large, we give thanks to the Lord Jesus for these signs of life among us. And now Terri begins the story with some words of Jesus.

—R. Donald Shafer

Grace Community Church thanks our family called the Brethren in Christ. We pray for you as we know you pray for us.

Signs of Life

by Terrie N. Walraven

"Therefore, everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." Matthew 7:24

One day several years ago my daughter came in from babysitting to tell me about a Bible study that was being held weekly in our neighborhood. I paid little attention until many weeks later, when she asked to attend a service they were having at a local church. She returned very excited about these new friends and their "new" church. Not long after that, I visited this group meeting in rented space at a local church. There couldn't have been more than a dozen people in a sanctuary that would hold 500. I had no idea how this small group of people could rent such a facility. I returned several times and met the pastor and his family. The Andersons were a very beautiful young couple.

It wasn't until later, when we were meeting in their home for our weekly Bible study, that I came to know about the Brethren in Christ family. Because of the insight and faithfulness of this congregation a new church was being started in Lawrenceville, the first of its kind in Georgia. I was drawn by the teachings, the Andersons and their enthusiasm. Before long I was a part of this new family.

In the summer of that year, I had my first taste of what this denomination was really about. About 15 young people arrived at the Andersons to help in "spreading the word" about our church. We fed them and showed them some of the sights in Atlanta, and in exchange they gave of themselves untiringly; knocking on doors, passing out fliers and stuffing envelopes to be mailed to the surrounding areas.

This was the first of many surprising and inspiring happenings that I have come to relate to the Brethren in Christ family. The monetary support that we have received over the past few years enabled this small church to have a full-time pastor and rent more suitable facilities in which to meet. Because of your faithfulness, our pastor was able to attend conferences and meetings necessary for his enrichment which he passed along to us.

In 1986 we began a search for property, unsure exactly how a mem-

bership of 12 people was going to purchase acreage and meet the monthly obligations required for such an undertaking. About this time I met Bishop John Byers. He assured us that we had the support of the denomination. We found a beautiful piece of property and with the help of the Brethren in Christ and the Jacob Engle Foundation, that land now has a sign on it denoting our intentions of building Grace Community Church one day soon.

One of the best surprises was the generosity of Cross Roads Church in Pennsylvania. Although in a building program themselves, they voted to set aside part of their building fund money for Grace Community Church in Lawrenceville. We received \$10,000 from our sister church. With a part of this money, we started the necessary surveys to begin the construction of our church.

Although we are now financially independent, we are thankful for the continued prayers from the denomination. With a membership of 50, we are now in a full-scale fund raising program which we call "The Wise Builders" for the construction of Grace Community Church. Members were asked to reach deeper into their pockets and pledge to a three-year faith commitment. We are giving until it "feels good." We plan to begin construction of our church in the fall of this year.

It has been a real challenge for us to reach this point. Without the prayers and support of the denomination, I'm sure it would have taken many more years for us to reach our goal.

When members of the denomination visit us in the future, it will be in a new church, instead of a YMCA building. This is an exciting time for

us and every person in the Brethren in Christ denomination can visit us and know that he/she played a valuable part in the inception of this church.

Last year, when the Regional Conference was held in Georgia, I was fortunate enough to meet many of the members and pastors who have supported us. I have never before felt such family unity as I did with this wonderful group of people. The friendliness and genuine caring was evident time and time again. Grace Community Church thanks our family called the Brethren in Christ. We pray for you as we know you pray for us. You are responsible for this new family in Gwinnett County, Ga. ■

NO STONE ALONE

I know not what I went to hear,
nor who the preacher was that day,
but sitting there in Manor Church,
I had a message come my way.

Some years before they'd built anew
a chancel suited to their needs,
and pews for worshipers who came
to celebrate their sacred creeds.

But words were not my interest then,
be they both orthodox and plain.
My eyes were relishing the stones,
which seemed to echo a refrain.

I seemed to hear Corinthians
where chapter twelve says we are one
though varied in our aptitudes
as Spirit-gifted through the Son.

The chancel wall rose stone on stone—
a grand array in white and blue,
and, though unique in chiseled form,
each fit each in rendezvous.

None stood indifferent to the rest.
Each was dependent on the line
of mortar that between them ran,
suggestive of the living Vine.

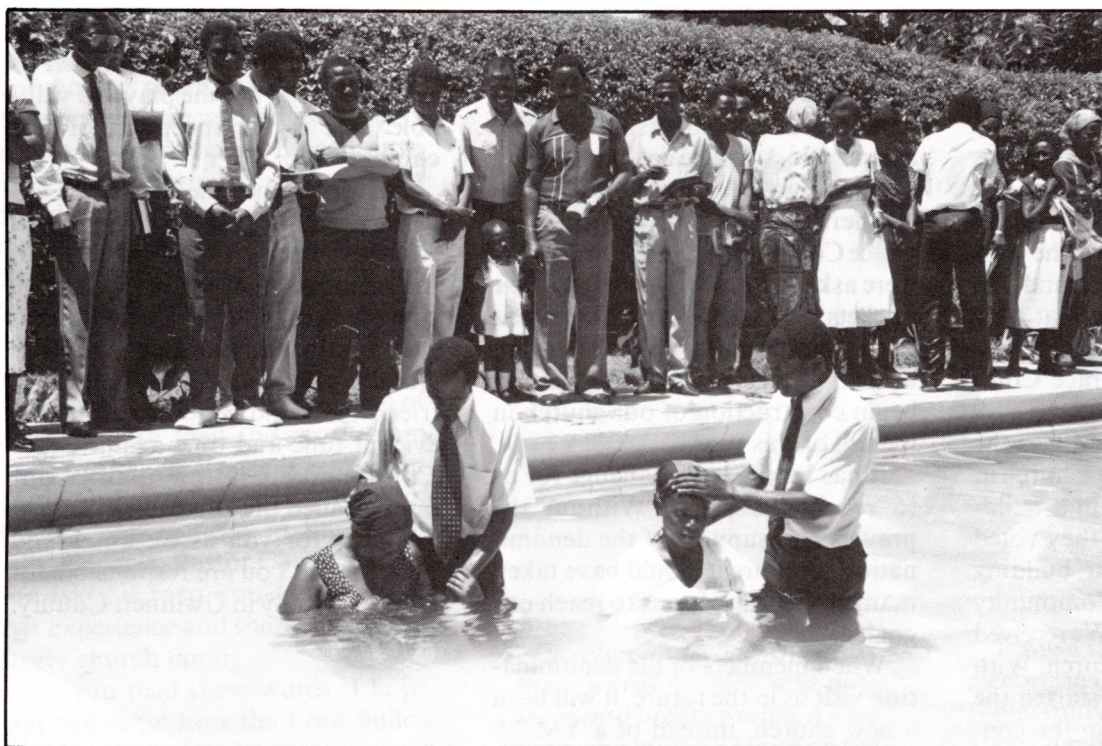
I marveled at diversity.
Though none was to its neighbors like,
each on the other stones relied
to form an integrated dike

Against the devastating tide
that would endanger those whose love
was tested by profanity
but drew upon its source above.

Could one have chosen to withdraw,
neglecting thus its rightful place,
a single breach within the wall
would have imperiled corporate grace.

But there they stood in full accord,
a symphony of love in stone,
each adding notes of size and shape
to music none could make alone.

—Ray M. Zercher



The church in

Goa

The room was crowded as the Ndola Brethren in Christ congregation sat with heads bowed in prayer. Pastor George Chanda had just preached a stirring sermon on the need for each person to prepare to face God at death, and fresh in our minds was the funeral service five days earlier of our adult Sunday school teacher. Now Pastor Chanda was asking anyone wanting to commit their life to Christ to raise their hand. Silently 10 people slipped up their hands. At his request for hands of those wanting to rededicate their lives to Christ, seven more hands were lifted. We sensed the Spirit's moving among us bringing the growth that had been patiently cultivated during the past year—Pastor Chanda's first year as our pastor.

In December of 1989, George Chanda graduated from the Theological College of Central Africa (TCCA) in Ndola, the fifth Brethren in Christ student to be trained there for the Lord's service. Bishop Enoch Shamapani had preached a challenging graduation message, and

Rich and I had shared with members of the Ndola congregation the joy of this milestone in the life of the man our congregation had chosen to be our first full-time pastor.

The congregation's great concern over housing for our new pastor was eased temporarily when we learned that the church could rent the small apartment next to our house. Housing is very difficult to find in Ndola, so Chandas were grateful to move here even though the place is very small and is several kilometers out of town. By January they were settled in and ready to begin the work of pastoring our congregation.

Our young people particularly appreciated George's pastoral leadership and special interest in them. Even while a student, George had taken an active part in work with them, and now their numbers increased at their regular meetings and they took charge of ushering during church services. Soon several of them were meeting with the newly formed baptismal class and in March three of them were among the nine people baptized in the congregation's baptismal service.

George, with his wife Odiah, also developed a ministry of visitation, something that had been lacking in

our congregation when all our leaders were lay people with full-time jobs. As a result of this coupled with his biblical preaching, several adults also requested baptism. One woman said in her testimony that she had been a traditionally religious person and active in the church for many years but now she knew the Lord personally in her life. So our baptismal service was a time of rejoicing for us all as we welcomed new believers into our fellowship.

Although there had been some initial concern about our ability to support a pastor, especially in the deteriorating economic situation in Zambia, the congregation's giving has continued to increase throughout the year and we have been able to meet all our commitments and support our pastor. We have also been able, with some help from the wider church, to buy a plot of land and begin the building of a house for our pastor since we all recognize his need to be more centrally located and to have a larger, more permanent place for his family to live.

But these first encouraging months were not without their setbacks, particularly in the recurring bouts of malaria George suffered. On two

Rich and Kathy Stuebing, with their children Beth and David, are Brethren in Christ missionaries living in Ndola, Zambia.

is making it grow

by Kathy Stuebing

occasions he required hospitalization to stabilize his condition, and the disease left him weak for a long time. As a church, we prayed for the Lord's healing and health for him, and we rejoice that he has remained healthy this year during the peak of the malaria season.

In June George served as evangelist for the revival services at Choma Secondary School and the Lord brought many to himself during that time, mutually encouraging both

George and the staff and missionaries in Choma. As his ministry with young people was more widely recognized, George was elected as Assistant Youth Director for the Brethren in Christ Church in Zambia at the General Conference in August. In that capacity he works with Dennis Mweetwa, who is a teacher at Sikalongo Bible Institute and is the first Brethren in Christ graduate from TCCA.

As the year progressed, the Ndola

congregation continued to grow steadily, both in numbers and in the depth of commitment of our members. A situation needing church discipline was sensitively and lovingly handled and the person involved has now been restored to our fellowship. And a man who earlier had been living his own life in the world made a clear commitment to the Lord and became a gifted teacher of the adult Sunday school class. As Christmas approached, this man wrote a play of the Christmas story and, with the help of others in the Sunday school, led the children and youth in presenting it in the service on the Sunday before Christmas. Pastor Chanda has been encouraging church members to use their gifts for the upbuilding of the church, and this was one expression of our growth in that area. So we are rejoicing in the Lord's working among us.

This is a time of great stress in the nation of Zambia as a whole, how-



The candidates for believers baptism.



Pastor George and Odiah Chanda

ever. These stresses include a very difficult economic situation with high inflation (officially announced as 122 percent in 1989 and 73 percent in 1990) resulting in a breakdown in social services such as medical care, education, water and sanitation services, and road repairs. Each of these contributes in various ways to a noticeable increase in the number of deaths—through road accidents on poor roads, inadequate or unavailable health care, and most recently a widespread cholera epidemic. Zambia also faces the specter of a high incidence of AIDS and the results of this are being increasingly felt.

These stresses touch us each individually and as a church, and they have resulted in especially heavy demands on Pastor Chanda recently. He was closely involved in a funeral in each of the first three weeks of February. First, his brother was seriously injured in a car accident, lingering for several days and then dying of his injuries. Then our adult Sunday school teacher was admitted to the hospital in an acute condition. His condition gradually deteriorated until his death 10 days later. He leaves a wife and young children. Most recently, a niece of our church

board chairman died after a long time in the hospital, and this man was responsible for the funeral.

The traditions surrounding funerals here include a wake where people gather at the home of the deceased from the time of the death until the burial, often singing or grieving all night. Pastors are expected to be present and preach and encourage the mourners repeatedly during these days and nights. So when funerals come close to each other, the physical and emotional strain on a pastor is great. Please pray for Pastor Chanda, and indeed for all our pastors in Zambia, that the Lord will guide them in how to balance their various responsibilities in times such as this. Pray also for the Lord's strength and wisdom as they face the need to comfort so many bereaved people.

Before he died, our Sunday school teacher shared with Pastor Chanda that another man in his hospital room had said that our teacher's visitors really knew how to pray. He said we brought strength and comfort with us. And our teacher died with a clear testimony of his faith in Christ. We know we will see him again in heaven, and in that we rejoice.

We are thankful that the Lord is working through even these sad losses to bring people to himself. Pastor Chanda is working with one of the new Brethren in Christ students at TCCA, Chinyama Hamweenda, to follow up those who expressed their desire to walk more closely with the Lord, and he is challenging all of us to fearlessly reach out to those around us with the good news of the gospel.

As you pray for the work of Brethren in Christ missions and as you give to support that work, you are part of all that God is doing here in Ndola. We want to thank you for faithfully standing with us in this work. We, as God's children, have light and hope to offer even in the darkness of difficulties and death, and we ask for your continued prayers that we will "shine like stars in the universe as [we] hold out the word of life" (Philippians 2:15 and 16). ■

God at work

The fullness of time

Erma Hoover—Bulawayo, Zimbabwe

We had an interesting and full day at the Bible conference at Esigodine last Saturday. Kenneth began the program at 7:15 a.m. by speaking on the topic of self-examination. The overseer, K.Q. Moyo, used three different panels of six to eight people to discuss issues and principles involved in baptism, footwashing, and applying Matthew 18 in confronting a brother or sister who has done wrong. These topics really held the interest of the people.

Later in the day 40 new believers were baptized, including one complete family of 6. We pray for more families in which both the husband and wife are committed Christians. In the footwashing service there were more men than women—125 men and boys to 75 women and girls. We thought this was rather unusual and encouraging.

In the middle of the afternoon, the group divided into 10 gospel teams. They spent an hour or so walking through the village of Esigodine singing and preaching. The day was very full, but God's Spirit was evident in all the activities.

God's work goes on

Jay Smith—Thies, Senegal

[Ed. note—In May, Jay and Judy completed their service with Brethren in Christ World Missions in Senegal.]

As we are becoming better known in Thies because of the boutique ministry and showings of the film, *Jesus*, so opposition is beginning to increase. In January and February at several showings of the film there were young men who shouted derision at the characters in the film and some who threw rocks. Because of the darkness we were not able to tell who was doing the disrupting. None of the missionary team suffered injury; only the cars were dented. But those near us were not so fortunate. Two young boys standing near the missionaries were knocked unconscious, one with an ugly head wound. A visitor from North America was also struck on one occasion.

Unfortunately, each time the stones

were thrown, the crowd panicked, everybody running in all directions, kicking up dust and making quite a commotion. We found that by merely letting the film run, we were able to quiet the crowd quickly and draw them back to finish the viewing. It was encouraging. We don't want to give in to those who are trying to derail our ministries here. Interestingly, in each of the *quartiers* where stones were thrown, we have had record crowds of 1,000 to 1,600 people.

Finally we decided to drive through the streets of the area we were targeting prior to the showing of the film, praying for the meeting, claiming the ground and the people there for Christ. We have not had an incident since we began that practice! Pray that the interest continues and bears fruit for the kingdom.

A work of forgiveness

Doyle Book—Kitakyushu, Japan

God is doing a beautiful work in a Christian couple, parents of three small children, who have had deep personal and marital problems. There has been an emotional rift between them for many years because of wounds they have caused each other.

The wife has recently begun attending the Monday morning service we hold at the Yamanota (Shimonoseki) Church once a month. Counseling with her there and on the telephone several times made me see the urgency of having some sessions with her husband.

He came from Shimonoseki, one hour by car, to meet me in a quiet corner of the Shohakuen Grand Hotel. The Lord had already been working, for he opened up to my counsel and repented with many tears. We had another similar session as I tried to lead him into the necessity of apology and of assuming spiritual leadership in the home.

A few days ago both of them came to our house. The wife brought a supper to share since Thelma would not get home from school until 5:30 p.m. For the first two hours I talked to the husband while the wife kept the children occupied in our tiny study room. God had obviously done an amazing work in him, for here was a Japanese man who had humbled himself to the dust in repentance and

apology, an unusual thing in this land of male dominance.

Over the weeks, telephone calls of victory—and setback—have been coming. The couple came to the Monday meeting at Yamanota just this week. Both of us counseled the wife after the husband left for school business. There is still need of change in her.

But now, here is a fresh report! As I was writing these lines, a phone call came from the husband reporting that the Lord dealt with his wife from Bible passages about forgiveness. She shared this with him, and they had a good prayer time together. There was much joy expressed over the phone. A victory is being won!

“Call unto me . . .”

Bijoy Roul—Orissa, India

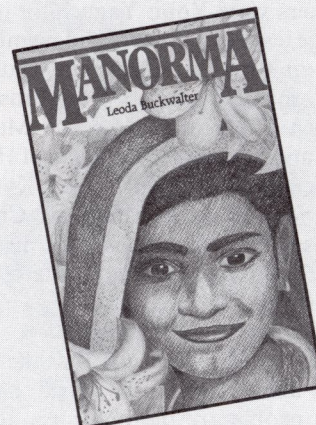
It is true that when we call on the Lord, he answers our prayers and shows us mighty things. Let me share with you a few experiences I have had in the past few months on my visits to different places. Many people doubted that I would be able even to reach Gadarmaha village. With a membership of 160, Gadarmaha is the largest church in Orissa. The village is surrounded by mountains and thick forest. In order to reach the village, one must go through the forest and climb the mountain, walking six hours one way. Though it was a painful journey, by God's grace I reached the village. The villagers gave us such a warm welcome that we soon forgot all our bodily pain.

About 600 people came from nearby churches and villages to share in the two-day meeting. At one point four young women who were possessed by evil spirits began shouting and dancing. We prayed, and the demons came out from them. After this incident, they believed in the Lord and accepted Christ.

From another village came a very notorious “witchcraft” man, who had twenty evil spirits under his control. He had done much damage to his people. The Lord convicted him of his sins, and he was released from the power of the evil spirits after he committed his life to Christ.

In Mayurbhanj District, where we

have nine churches, the Lord has done many miracles. A Hindu family had a son who was very sick with leukemia. Doctors had given up hope for his survival and had told the family the boy would die within a few months. Somehow, the father heard of our evangelist who is working in that area. He found him and requested that he come to pray for his son. The evangelist went to the house, shared the Word of God and prayed for the boy. The Lord wonderfully touched him and healed him completely. Now he has returned to good health and to his studies. The whole family has accepted the Lord and is witnessing about Christ to their relatives and friends. ■



Manorma faced the stark reality of the moment. Her marriage to Vijay meant she must live with his Hindu family. Would they accept her? Could she hope for love? How would her Christian faith be tested? What terrible trials lay ahead? Her husband loved her; what about his parents?

Manorma is a story of romance and the tensions brought on by conflicts of faith and family. Above all, it is a story of the power of love—love that brings a man and woman together, and love that overcomes traditions of hate, mistrust, and misunderstanding.

Available at \$7.95 from Christian Light Bookstores, or phone 1-800-253-9315.

Leoda Buckwalter has also written *The Chief's Son* and *Silhouette: Colonial India as We Lived It*.

Fourth Anabaptist seminar, "Peace and Mission," held in Japan

by Michio Ohno

Japan Mennonite Fellowship (JMF) held its triennial study seminar at Shi-roishi Christian Church, Sapporo, Hokkaido, on May 3 and 4. The main theme of the meeting was "Peace and Mission." This developed from "Today's Mission," the theme of the seminar held in Shimonoseki in 1988. The two-day seminar was attended by 66 people, most of whom were from Hokkaido. The seminar was followed by the JMF business meeting.

Toshimitsu Miyajima, pastor of Takikawa Church, United Church of Christ of Japan (UCCJ), was invited to speak about the history and problems of mission among the Ainu people. Other speakers were Yobu Yaguchi, a junior college teacher in Sendai and member of Shalom Church (Mennonite Church), Sapporo; Tadayuki Ishiya of Hiroshima Church (General Conference Mennonite); and Yoshiharu Maekawa of Hyuga Church (General Conference), Kyushu. Takanobu Tojo (Brethren in Christ), professor of Shimonoseki University and chairperson of JMF, chaired the discussion.

Miyajima shared a comment made by an Ainu leader who said that there are many aboriginals in the world, but the Ainu people are the only ones totally

deprived of their rights. The Ainu are aboriginals of Sakhalin, Hokkaido, and northern Japan. There are now only about 18,000 of them living in Hokkaido. Missionary efforts were made as early as 1877 by John Batchelor, an Anglican who was recuperating from illness in Hakodate at that time. He built a school for the Ainu people, and translated the New Testament, the Book of Common Prayer, and the Psalms into the Ainu language. He was sometimes called "the father of Ainu people." However he also sent some Ainu people as racial specimens to be exhibited along with Indians of North America and others at the Industrial Exposition in Osaka in 1903.

The Congregational Church (now a part of the UCCJ) sent immigrants to Urakawa, Hokkaido, in 1881. They built a large building in the center of the village to be used as a school and church. The Urakawa Church became the spiritual support of the immigrants. However, they paid no attention to the Ainu people around them. Miyajima concluded his speech by saying that Jesus came to serve the world. That was his mission. In other words, he changed himself into the image of a servant. When persons go into the world to

propagate the Word and change the people without being changed themselves, that is not "mission" but "invasion."

Yobu Yaguchi tried to clarify the meaning of "shalom" in the Old Testament. He compared it with "eirene" in the New Testament. He was aware that "eirene" covers the concept of "shalom" fairly well, but it lacks the justice and righteousness which are integral parts of the Old Testament shalom.

Tadayuki Ishiya reported what Hiroshima Church has been doing for these eleven years to serve as a creative minority in the world. The unique and interesting approach is a field work which they call "Hiroshima ni Tsudou Kai," or, "The Meeting to Get Together in Hiroshima." They study social and environmental problems in the Tsudou Kai. Through the work they became aware of their own problems in the church. Hiroshima Church invites churches in Kyushu and Kobe to the annual Tsudou Kai. This is developing into a network. At the same time, it provides an opportunity for celebration which in turn adds an annual rhythm to the weekly rhythm of Sunday worship.

Yoshiharu Maekawa's topic was about principles of being a creative minority. He said Jesus Christ invites us into a minority which a member dares join only with a firm decision. He stressed freedom in our faith by saying Jesus chose the way of the cross by his own free will, and assured us of the unlimited freedom of his grace. We are not bound even by Anabaptist tradition. We should interpret the Bible according to the situation at the time it was written. Anabaptist heritage is something that casts light on our path, from which we learn and select how we live. He concluded his talk with H.S. Bender's word on the life of Conrad Grebel. Grebel lived unconcerned about what the consequences would bring. Maekawa said this should be our way of living. We must try as hard as possible in the situation we are placed.

Tojo summarized the discussion and pointed out the danger of evangelism turning to imperialism. To avoid this danger it is necessary to have eyes both to look into the foundations and to seek for ways of living together—not only with friends but with foes as well. The 1994 seminar will probably be held in Tokyo. ■

Mennonite Your Way Directory still available

The *Mennonite Your Way Directory VI*, hospitality directory for 1990-1992, is available for your summer and fall travel plans. *Directory VI*, a listing of nearly 2,200 North American homes open to receiving overnight guests, promotes Christian fellowship across community and denominational lines.

Whether your travel is for family vacation, a church conference, business or renewing friendships, the *Mennonite Your Way Directory VI* is a necessary travel companion. In addition to the host family list, the *Directory VI* includes informative articles, maps, "What to See," quizzes, and stories.

Copies of *Mennonite Your Way Directory VI* are available for \$11.00 per copy or \$20.00 for two copies (Pa. residents add 6% sales tax). For more information or to order your copy, write: Mennonite Your Way, P.O. Box 1525, Salunga, PA 17538, or phone (717) 653-9288.

Michio Ohno lives in Tokyo, Japan.

Evangelical Visitor

MCC focuses Bangladesh relief, reconstruction work

In the wake of two deadly cyclones which pounded Bangladesh, Mennonite Central Committee is continuing the immense job of relief and reconstruction, assisting local efforts through food for work and cash for work projects.

MCC is focusing on Feni and Noakhali Districts where most MCC programs are located. Those areas were badly affected by the storm, although not the worst hit. Work has already started rebuilding roads, ponds and wells and replacing vegetable seeds.

MCC is also distributing food, clothing, quilts and bandages—materials that were in MCC warehouses when the cyclones hit.

Proposed future projects include house and school reconstruction and flood control walls and embankments.

MCC has already spent more than \$45,000 and \$138,000 worth of material aid-in-kind for work in the cyclone-affected areas. Further work will proceed as contributed funds are available.

"So many things need to be restored that one questions where to begin," said Rollin Rheinheimer, who in May completed a term as MCC country representative in Bangladesh. "Land needs to be reclaimed, houses have to be rebuilt, fish ponds have to be excavated and stocked, boats have to be built, and roads need to be made usable."

A devastating cyclone hit the country's coast April 30. Less than a week later, a second, but less-severe, cyclone struck. Rheinheimer says the govern-



MCC worker Brent Beidler, left, and village leaders dispense relief food following the April 30 Bangladesh cyclone.

ment reports 140,000 dead and 300,000 missing. He said, however, it is impossible to get an accurate count since people live close together and have little communication with each other.

Relief efforts have been hampered by almost continuous rain, coupled with winds of 70 to 80 kilometers per hour (44 to 50 miles per hour). Rheinheimer said an estimated 10 million people are homeless.

He also noted that supplies, dropped by helicopter, are "far from adequate" and that "bully-types" are intimidating people and hoarding supplies.

In one area, Rheinheimer said, only

one of 192 families surveyed had received relief materials. MCC distributed clothes, rice, potatoes, matches, and oral rehydration solution to those families worst off.

"The people are almost all totally ruined financially," Rheinheimer said. "They didn't have much before, but now almost all property is destroyed."

Twenty-eight expatriate MCC workers serve in Bangladesh, along with about 200 national staff. MCC has had program in the country since 1971. Current program includes agricultural research and extension, job creation, health, education, and social services. ■

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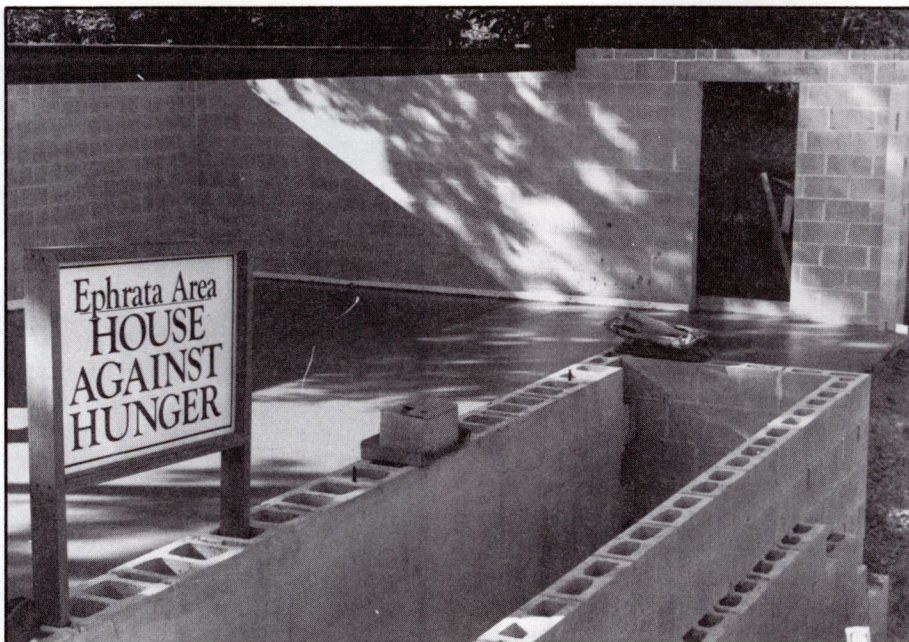
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Jodie Peters

Houses Against Hunger provide hands-on giving opportunity

Combining generous hearts, willingness to work, and a desire to serve others, Mennonite and Brethren in Christ church members across the United States are building houses to fight hunger.

Now called "House Against Hunger," the projects began in 1987 in Goshen, Ind., when "a bunch of us got together and said, 'Let's just do it.'" Wes Culver and others were convinced they could raise money for MCC by building and selling a house.

The resulting "Shalom House," built with donated labor, materials at cost and cash contributions, sold at the Michiana Relief Sale for \$80,000. Proceeds went to MCC for worldwide ministries.

Since 1987, volunteers have built three more houses in Goshen. Houses have also sprung up in Fort Wayne, Ind., Shippensburg, Pa., and State Line, Pa. Other houses are underway and church members in California, Kansas, Ohio, and Iowa have expressed interest in beginning House Against Hunger projects soon. Altogether, five houses have been built to date, raising \$449,500.

"People like the hands-on participatory nature of these projects," says Leo Martin, MCC resource generation consultant for the Atlantic Coast region.

Martin himself experienced the hands-on work when he joined 30 to 40 other church members in erecting a house in Hagerstown.

"It felt like a traditional barn raising," Martin says, "a productive time of fun and fellowship." Community people unrelated to the church stopped to see what the group was doing, he recalls. "We had a chance to show our skills and abilities while we shared our faith and talked about MCC." One neighbor was so moved by their witness that he joined the work for the entire day.

One of the best parts about the House Against Hunger program is that individuals in the community take ownership in the project, Martin says. "The houses provide a tangible way for people to get their hands dirty and be involved in work to benefit people all over the world. It's more personal than putting money in the offering plate." House Against Hunger volunteers make an offering of their time, building materials, and skills and hands.

If you are interested in beginning a House Against Hunger in your area, contact the MCC Executive Office, P.O. Box 500, Akron, PA 17501-0500; phone (717) 859-1151. ■

How much is enough?

by Art Meyer

"What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matt. 16:26).

Jesus' words tell us what he thought about accumulating wealth. But how difficult it is to heed his words. We are bombarded daily with messages to buy, to accumulate, to consume. The U.S. advertising industry spends nearly \$500 per person per year to get us to consume. This advertising has encouraged us to consume more than our fair share.

Alan Durning asked "How much is enough?" in a *World Watch* magazine article last year. He notes that American consumption has soared since 1950. "Per capita energy use climbed 60 percent, car travel more than doubled, plastic use multiplied 20-fold, and air travel jumped 25-fold," he writes.

Durning also notes that American children under age 13 have more spending money (an average of \$230 per year)

than the 300 million poorest people in the world, and that, on average, Americans drink 47 gallons of soda pop to every 37 gallons of water they drink.

This overconsumption puts a great deal of stress on the earth's natural resources and the environment. The richest one-fifth of the human population, for example, produces more than one-half of the "greenhouse gases" that cause global warming and almost 90 percent of the chlorofluorocarbons (CFCs) that are destroying the earth's protective ozone layer.

The World Bank estimates that 630 million people in the world lack sufficient calories to function adequately; 3.4 billion "grain eaters" get sufficient calories and plenty of plant-based protein; and 1.25 billion are primarily meat eaters. The meat eaters consume three times as much fat per person as the remaining 4 billion people. But these

people pay the price of their luxurious diet in high death rates from the "diseases of affluence": heart, stroke and some forms of cancer.

The earth cannot afford the kind of consumption and accumulation of wealth exhibited by the industrialized world. Professor Robert Williams of Princeton University and a worldwide team of researchers conducted a study of fossil fuel use reduction through greater efficiency and use of renewable energy. The present world population, Williams concluded, could live with a modest quality of energy services something like that of Western Europe today, but the entire world population definitely could not live in the American style with large homes, big cars, and various electrical gadgets.

We could each ask ourselves, "If everyone on earth lived like I do, would there be enough for all?" Each of us must decide how much is enough in light of our own understanding. The Scriptures give us adequate guidance to answer these questions.

Proverbs 30:7-9 says, "Two things I ask of you, O Lord; do not refuse me before I die: keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God."

The words of Jesus in Matthew 6 are also instructive. "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?" (vs. 25-26).

To know "how much is enough" in today's culture demands that we interpret such Scriptures with the collective wisdom of Christian brothers or sisters in a supportive community. It is only in this way that the seductive culture in which we live can be successfully countered and our overconsumption and accumulation of riches be curtailed. ■

Art Meyer, Mennonite environmentalist, dies at 62

Mennonite environmentalist Art D. Meyer, 62, died March 19, 1991. Weakened from an extended battle with cancer, he suffered complications following surgery to remove his gall bladder March 11.

Meyer and his wife, Jocele (Thut), are well known among Mennonite and Brethren in Christ people as advocates for Christian-motivated care for the earth. Until his death Meyer continued to research and write articles on environmental themes.

Prior to his cancer treatments the Meyers traveled frequently in Mennonite and Brethren in Christ communities, leading workshops and speaking in churches on environmental themes.

Just released is a collection of Meyers' writings, "Earthkeepers, Environmental perspectives on hunger, poverty and injustice," published by Herald Press.

Since 1985 Meyers worked for MCC U.S. Global Education from their home in Fresno, Ohio, where they worked at reclaiming a

strip-mined farm. On the land they raised strawberries, vegetables, chickens and a few steers; cultivated a 50-tree orchard; preserved most of their food; planted thousands of trees and practiced responsible environmental living.

Prior to moving to Ohio the Meyers worked in the MCC U.S. Development Education department in Akron, Pa. From 1981 to 1982 they served with MCC in Grenada. From 1958 to 1981 Art taught high school biology in Cleveland area public schools. Both Art and Jocele graduated from Goshen (Ind.) College in 1950. He did graduate studies at Ohio State University.

Meyer enjoyed songbird voice and field identification, gardening, writing lyrics for hymn tunes, and traveling. He was a member of Lafayette Christian Fellowship, a small Mennonite church in Coshocton County, Ohio, that began with people involved in a land trust venture that the Meyers helped begin in 1980.

In addition to Jocele, he is survived by two sons, one daughter, and eight grandchildren. ■

Art Meyer, who researched and wrote frequently for MCC U.S. Global Education, died March 19. He left behind a number of unpublished articles which MCC will release in the coming weeks.

Church News

Allegheny Conference

Growth group members of the **Abundant Life** congregation, Uniontown, Pa., met June 8 for a year's-end picnic. • Faith Spurrier was the speaker for the May 16 mother-daughter banquet of the **Air Hill** congregation, Chambersburg, Pa. The film "Paper Girl" was shown May 26. • Grant Jeffreys, author of *Armageddon*, led a prophecy conference May 3-5 for the **Antrim** congregation, Chambersburg. • The board of the **Chambersburg** church has approved sharing 50 percent of the cost of organ lessons up to 50 lessons. • The **Fairview Ave.** congregation, Waynesboro, Pa., hosted a June 10-14 children's crusade on the theme "Lost and Found." A father-son campout was May 31-June 2. • Ray Kipe was named part-time associate pastor of the **Five Forks** congregation, Waynesboro, beginning in 1992.

The **Green Spring** church, Newville, Pa., had a spring crusade on May 10-12 with Doug Kelchner, speaker, and the Perry Sisters, music. • On June 9 the Christian education staff of the **Hollowell** church, Waynesboro, Pa., saw the video "The Law of Encouragement" by Howard Hendricks. • Ruth and Eber Dourte led a family life conference May 3-5 at the **Martinsburg**, Pa., church. • On May 2 Joy Jacobs spoke at the mother-daughter banquet of the **Montgomery** church, Mercersburg, Pa. • The **Mowersville** congregation, Newburg, Pa., celebrated its 100th anniversary June 1-2 with a Saturday evening love feast and feet-washing, the attendance of former bishops and pastors, and Sunday morning reflections by John Rosenberry, Mervin Potteiger, Barton Starr, and Hess Brubaker.

Gene Flewelling of the **Mt. Rock** congregation, Shippensburg, Pa., left May 18 for Cagua, Venezuela, to aid in church construction. • The **New Guilford** congregation, Chambersburg, Pa., recently made a video for Allegheny Conference called "Spiritual Gifts in Action" showing the variety of ministries in the church. The "Kids Praise 6" musical was Apr. 27-28. • The **South Mountain** congregation, Shippensburg, initiated a women's Bible study group on May 21. The congregation hosted a joint hymn sing with **Mt. Rock** with homemade ice cream served afterwards. • The **Van Lear** congregation, Williamsport, Md., planned a church picnic for June 9.

Atlantic MPF Conference a success

The 32nd annual conference of the Atlantic Conference Missions Prayer Fellowship was held on Saturday, April 27, at the Free Grace Brethren in Christ Church in Millersburg, Pa. Ruth Zook presided over the day with Alice Lauver leading the music and worship. Sandra Bowman and Evelyn Hoover reported on the work of the Missions Sewing Auxiliary. After speaker Beth Frey's message emphasizing the need for prayer, Pete and Mim Stern led a time of prayer for Brethren in Christ Missionaries. Missionary John Brubaker told of the impact

Atlantic Conference

The **Church of the Rock**, Brooklyn, N.Y., hosted a "Brethren in Christ in the City" evangelism conference on May 5 with John Byers, speaker, and attenders from the Pennsylvania and New York churches. • During May the **Conoy** church, Elizabethtown, Pa., collected food and home supplies for the community food bank. • The May 19 evening speaker for the **Cross Roads** congregation, Mount Joy, Pa., was Bryan Sollenberger talking about the Brethren in Christ in London. A support group for survivors of abuse met for the first time on May 12. • On May 12, the youth of the **Elizabethtown** congregation gave the musical drama "Armed for the Dark" by David Howell, Dwight Thomas, and Tony DiCecco. • The May 11 mother-daughter banquet of the **Fairland** congregation, Cleona, Pa., featured Doris Gates speaking on "Grandma's Attic Treasures" and singer Linda Light.

Eleanor Poe spoke at the May 18 ladies' prayer breakfast of the **Fellowship Chapel** congregation, Bronx, N.Y. The message on May 19 was by Erimujor N. Innocent, moderator of the Holiness Evangelical Assoc. in Nigeria. • The speaker for the mother-daughter banquet May 7 of the **Free Grace** church, Millersburg, Pa., was Lois Miller, evangelist and church planter in Spain. • Friend Day attendance at the **Hummelstown**, Pa., church on May 5 was 94. Secret sisters were revealed at the May 15 women's fellowship meeting. • E. Morris Sider taught three Sunday school class sessions on Anabaptism recently at the **Lancaster**, Pa., church. The Morley Family was in concert on May 5. • On May 5 the Cherub, Carol, Clarion, and Youth Choirs of the **Manor** church, Mountville, Pa., gave a concert. Norm Kase was speaker for a May 9 men's fellowship dinner. He showed slides of the work in London.

Mark Wenger spoke June 2 to the **Mastersonville** congregation, Manheim, Pa., on the dangers of the New Age Movement. The congregation recently gave 25 comforters and blankets for MDS distribution in Iraq. • On May 12 the **Millersville**, Pa., congregation approved purchase of land on Rt. 999. A guess-who's-coming-to-dinner was on June 2. • On May 19-24 the **Mt. Pleasant** congregation, Mount Joy, Pa., had renewal services with George Kimber of Messiah College. Abram and

of prayer on their work in Thailand. The noon meal consisted of international foods from various countries.

The afternoon consisted of mini sessions led by Mark Garis, Kim Lefever, and Nan Garis. Steve and Chris Newcomer, Marshall Poe, and Linda Worman shared highlights of their overseas service.

More than 200 participated in the day. An offering of \$2,506 was received for Spain, the 1991 MPF project. The 1992 conference will be held at the Pequea Brethren in Christ Church on Saturday, April 25. The officers for next year are: Mark Garis, president; Josie Esbin, vice-president; Andrea Hoke, secretary, and Kelly Winters, treasurer.

Anna Henry recently celebrated their 50th wedding anniversary with a party hosted by their three children at the King's Home in Narvon.



Kristin Althouse, member of the **New Covenant** church, Quakertown, Pa., left May 18 for a week of work with Mennonite Disaster Service in South Carolina. • Keith Pertusio preached on May 19, Youth Sunday at the **Palmyra**, Pa., church. Several youth gave updates on ministry projects, and Lisa Pertusio and Kristen Irwin gave special music. • The women of the **Pequea** congregation, Lancaster, Pa., collected used clothing for Lifeline Women's Shelter in May. On May 19 children from Dayspring Christian School presented "Heart to Change the World." • On May 19 the **Refton**, Pa., congregation hosted a choir festival with participants from the **Millersville**, **Centerville**, and **Hershey** congregations. Jan Stauffer was guest organist.

The **Shenks** church, Elizabethtown, Pa., hosted Bible School June 17-21 on the theme "Champions for God," a look at Ephesians 6. • The deacons of the **Silverdale**, Pa., church attended a seven-session School for Lay Ministry recently at Penn Foundation in Sellersville. The congregation plans to begin support of Randy and Valerie Buck who are training for mission work in Mexico City. • The **Speedwell Heights** congregation, Lititz, Pa., planned a Sunday school picnic for June 1 at Rothsville Park. • On May 26 Bryan Sollenberger spoke to the **Stowe**, Pa., congregation on the mission in London. • On May 1 the **Summit View** congregation, New Holland, Pa., had a Bible study on "How to Share Our Faith."

Canadian Conference

"Body Language" was the title of a course for new and young adult Christians taught by Pastor Kelly at the **Bridlewood** church, Agincourt, Ont. • On May 21 the "Bells of Praise" were in concert at the **Delisle**, Sask., church. Family camp at Pine Lake was May 24-25. • The missions committee and family fellowship of the **Falls View** church, Niagara Falls, Ont., held a May 11 yard sale to help young people going for summer missions. • On the evening of May 5 the **Heise Hill** congregation, Gormley, Ont., saw the video "Stewardship: A Way to Be" produced by the General Conference Mennonite Church. • Clive Olives began July 1 as associate pastor of the **Houghton** congrega-

tion, Langton, Ont. • The **Lakeside** congregation, Calgary, Alb., had a spring "How to Share Your Faith" seminar.

On May 5 the **Massey Place** congregation, Saskatoon, Sask., had a meal and missions emphasis program to raise funds for Devin King and Warren Climenhaga who are involved in summer missions. • Proceeds from a spring yard sale by the **North East Community** congregation, Calgary, Alb., were used for the music ministry. The congregation had a record attendance of 168 on Mother's Day. • The **Oak Ridges**, Ont., congregation had May 12-17 revival services with Henry Ginder. • The **Port Colborne**, Ont., congregation had their AWANA year-end banquet on May 7. Bob Leadley was guest speaker on May 5. • A dedication service was held May 19 at the **Ridgemount** church, Hamilton, Ont., for the adopted Romanian baby of Kevin and Jeanette Simpson. • Michael Gilmore began a two-year term June 1 as youth and assistant pastor of the **Sherkston**, Ont., church. He is a graduate of Ontario Bible College. Ross Nigh filled the pulpit from May through July during the sabbatical of Pastor Chester.

The **Springvale**, Ont., congregation had a Youth in Praise service on May 5 with a message by Mike Zenker. • Three were baptized and 10 became members recently at the **Stayner**, Ont., church. • Pat Hannigan provided music for the Mother's Day service of the **Upper Oaks** congregation, Oakville, Ont. Lester Fretz preached on May 19. • The choir of the **Wainfleet**, Ont., church presented the musical "Beginnings" on May 5. In the evening a slide show of the congregation was shown, prepared by the local committee on stewardship. An 80th birthday open house for Lloyd Marr was May 5. • From Apr. 22-May 10 Pastor David and Doris Illman of the **Westheights** church, Kitchener, Ont., ministered to churches in Zambia and Zimbabwe. Thirteen members joined the church on May 5.

Central Conference

The Messiah College Singers gave a program May 18 at the **Amherst** church, Massillon, Ohio. • On June 8 Emerge Ministries presented a seminar for men, "God's Man in Today's World," at the **Ashland**, Ohio, church. • Pastor Atlee and Janet Hershberger have been invited to a new five-year term at the **Beulah Chapel** church, Springfield, Ohio. • On May 12 the **Christian Union** congregation, Garrett, Ind., had a farewell service for Elaine Deihl who is moving to Colorado. • On May 19 the **Fairview** congregation, Englewood, Ohio, participated in the city sesquicentennial by singing at the Choir Fest. Member Phil Brubaker is serving in Nicaragua this summer with other Messiah College students.

Mickey Coke is the new youth director of the **Lakeview** church, Goodrich, Mich. On May 19, 74 persons attended the "Singing on the Green" indoor celebration featuring music and a devotional by the oldest member, Catharine Hock. • Adelle Campbell spoke and sang at the mother-daughter banquet recently of the **Nappanee**, Ind., church. Four were baptized on May 19. • Jim Mock led a seminar May 18 on "Making Financial Choices" at the **Peace Chapel** church, Ravenna, Ohio. Five were baptized on May 5. • The **Pleasant Hill**, Ohio, church hosted regional quiz finals on June 1. • On May 11 the Singing Warriors from Sippo Valley Christian Academy gave a musical program at the **Sippo Valley** church, Massillon,



"Take it from the top"

Pastor Timothy Lewis of the Bloomington Chapel Brethren in Christ Church, Columbia, Ky., is pictured preaching from the church's roof. Pastor Lewis issued a challenge over one year ago to have 150 in Sunday school. On Easter Sunday, 159 people were in attendance. The following Sunday, Pastor Lewis preached from the roof. A new parsonage was recently completed, the first for the congregation. Valued at \$35,000, the parsonage has been a blessing to the church and the only debt is \$4,000.

E.V. Timelines

100 Years Ago

Upon reporting the completion of his move to Abilene, Kan., Editor Davidson explained the reasons in the July 1, 1891 edition. "Other points have been suggested," he continues. "For instance, eastern Pa., and we can truly say that it would have been a pleasure for us, and no doubt it would have been spiritually a feast to the soul, to locate in some one of the many cities in Lancaster county; yet we could not see that it was our privilege to shirk the responsibility that seemed to present itself in this western move."

In a plea for churches to send news, Editor Davidson says: "Do not hold these items of church news back, fearing that to send them in will be boasting, for it is not, but these items are a great source of encouragement to the brotherhood at large."—July 1, 1891

July 15, 1891—In an article entitled "Following Other Churches," C. Stoner of Polo, Ill., enumerates the changes in Brethren in Christ practice in the past 50 years. "However," he states, "in stating the foregoing matters it does not argue that we should nor even that we dare follow other churches in all things that our natures might crave. . . . Instance the following . . . vanity in dress . . . vanity of so-called Christmas Trees . . . Fourth of July celebrations . . . choirs, instrumental music, or the singing of solos in soprano or any other voice."

75 Years Ago

"July 10, 1916—"Bishop C. N. Hostetter announces herewith that the new edition of the *Church Manual* is now ready for distribution. . . . Leather binding 15 cents each."

July 10, 1916—"An outbreak of Infantile Paralysis in New York has terrified the people of that and near-by states. A number of cases have been reported in Pennsylvania."

July 24, 1916—"Bible School Department: a Review of the School Year: In schools of the co-educational type the social question is one of vital importance. The intermingling of the sexes is of valuable assistance in the development of the individuals. Sometimes it occurs that youths while passing through the stage of adolescence become enamored with each other. The majority of those who were with us applied themselves diligently to their studies."

more on page 22

Wills— “Setting your house in order”

The planned giving program of the Brethren in Christ Church assists members and friends of the church in planning distribution of assets with a biblical perspective. The primary focus of activity is in preparation of wills, estate planning, and charitable giving. S. Lane Hostetter serves as the Director of Planned Giving and is available to give assistance in these areas.

In addition to the Director of Planned

Giving, the following persons have consented to serve on a voluntary basis as Will Planning Advisors. They are available to advise people on will preparation and convey information in other areas of planned giving. Their names, addresses and telephone numbers are listed for your convenience. Please feel free to call on them or the Director of Planned Giving if you need assistance.

Allegheny Conference

Delmar Oswald
221 Kelso Dr.
Blue Grass Estates
Hagerstown, MD 21740
(301) 791-8173

S. Gerald Weaver
Box 217
Woodbury, PA 16695
(814) 766-2634 (o)
(814) 766-2291 (h)

Atlantic Conference

Kenneth E. Hess
448 North Prince St.
Millersville, PA 17551
(717) 872-5140

J. Earl Musser
560 E. Snyder Ave.
Elizabethtown, PA 17022
(717) 367-9657

Midwest Conference

Mahlon Engle
103 N.W. 16th St.
Abilene, KS 67410
(913) 263-1335

Susquehanna Conference

Martha Dupes
503 Messiah Village
P.O. Box 2015
Mechanicsburg, PA 17055
(717) 697-4739

Morris N. Sherk
924 Williams Grove Rd.
Mechanicsburg, PA 17055
(717) 766-5977

S. Lane Hostetter, Director of
Planned Giving
Brethren in Christ Church
P.O. Box 450
Mechanicsburg, PA 17055
(717) 697-2634

Cooperative Ministries

**Receipts—Year to Date
January 1 - May 31, 1991**

	1991	1990
Proportionate and Designated	953,125	969,382
Congregational	910,710	871,484
Individual	42,415	97,898
Direct Giving	115,667	116,750
Congregational	65,492	71,557
Individual	50,175	45,193
Total to Date	1,068,792	1,086,132
Total Budget	3,835,885	3,749,096
Received to Date	27.9%	29%

We anticipate naming Will Planning Advisors in the Central, Pacific, and Southeast Conferences in the near future. In the meantime, anyone in these con-

ferences desiring help in the making of wills and estate planning may contact S. Lane Hostetter, Director of Planned Giving, (address listed above).

Donald R. Zook
Executive Director
Brethren in Christ
Stewardship Services

Ohio. • The Messiah College Singers inspired the **Union Grove** congregation, New Paris, Ind., on May 16.

Midwest Conference

The Bell Choir from Panther Creek Church of the Brethren performed on Apr. 28 for the **Mound Park** congregation, Dallas Center, Iowa. A love feast was held May 5. • Chris and Gina Freels are new youth directors at the **Oklahoma City**, Okla., church. A church picnic was June 2. • On May 15 the **Rosebank** congregation, Hope, Kan., enjoyed a spaghetti supper and magic show by Charles Norman. • Representatives of Missionaries to America held meetings May 19-23 at the **Zion** church, Abilene, Kan. May 29 was the pastor's appreciation dinner for Wednesday Night LIVE ministers.

Pacific Conference

The Women's Ministries of the **Chino**, Calif., congregation held a yard sale June 1. The Sanctuary Choir had a noon barbecue on June 2. • The May 19 Youth Sunday service of the **Moreno** church, Moreno Valley, Calif., was led entirely by seventh-ninth graders. A talent show and pie raffle was May 18. • On May 12 the **Pacific Highway** congregation, Salem, Ore., saw the video travelogue "His Land" about Israel narrated by Cliff Barrows. A monthly women's craft time was initiated on May 11. • On May 10 the **Riverside**, Calif., church began a weekly Friday night Women's Night Out with such activities as movies, speakers, and crafts. The congregation had a rummage sale June 12 to benefit Habitat for Humanity. • The May 13 mother-daughter banquet of the **Upland**, Calif., church featured Ruth Armes Calkin. The annual young artists' recital was June 2. • An all-church progressive dinner was enjoyed May 17 by the **Walnut Valley** congregation, Walnut, Calif. May 19 was Invite a Friend Sunday.



Southeast Conference

On May 26 the **Community Bible** congregation, Sarasota, Fla., heard about missions in Haiti in the morning and had an afternoon luau. • On May 12 John and Kathy Brubaker shared about their ministry in Thailand with the **Holden Park** congregation, Orlando, Fla. • On May 19 the **Winchester**, Va., congregation joined in the reaffirmation of marriage vows of a couple on their fourth anniversary. The congregation also gave them a reception and weekend honeymoon trip, as well as witnessing the dedication of their two children. On May 26 Debbie Myers shared about her seven months with Youth With A Mission in England, Germany, and India.

Susquehanna Conference

Bishop Hawbaker preached May 5 to the **Big Valley** congregation, Belleville, Pa. Ken Letner spoke to the Sunday school board on May 22. • On May 5 the Senior, Youth, and Junior Choirs of the **Carlisle**, Pa., congregation presented "Bind Us Together" by Steve and Annie Chapman. The youth had a carwash on May 11 to raise summer

"Family of the month"

Each month the Abilene, Kan., congregation randomly selects two families of the month who are honored with picture posters, gifts, meals, flowers, and other expressions of love. The month is concluded with a potluck supper where the church recognizes the families with certificates and a short program. The idea originated with coordinator of missions, Lowell Abeldt, and has been a cohesive force in the congregation.

Pictured are two of the families honored: Lewis, Dean, and Vickie Moore, and Dixine Hoover.

missions money. • The May 5 morning service and an evening open forum at the **Cedar Grove** church, Mifflintown, Pa., dealt with family stress. The May 12 evening topic was sex education in the home. • May recreation outings for the **Cumberland Valley** congregation, Dillsburg, Pa., included miniature golf and a weekend canoe trip.

On May 5 the Junior Choir of the **Graham**, Pa., church presented "Jonah, a Tale of a Whale." A farewell for Pastor Zercher was July 7. He will pursue doctoral studies at the University of North Carolina in American Religious History. • The **Jemison Valley** congregation, Westfield, Pa., received four new members on May 5. A night of music was May 19 with the choir and area churches. • Youth activities at the **Marsh Creek** congregation, Howard, Pa., were horseback riding and white water rafting. • The **Mechanicsburg**, Pa., church has compiled a cookbook called *Favorite Family Recipes: 1890-1990*. The church sponsored a yard sale on May 4.

On May 5 John F. Sills, General Superintendent of the Evangelical Church, spoke May 5 to the **Messiah Village** congregation, Mechanicsburg, Pa. The Women's Missions Auxiliary sent 10 blankets and comforters to MCC for Iraq and the Kurdish refugees. • The adult summer Sunday school class at **Morning Hour Chapel** church, East Berlin, Pa., is on the book *20 Hot Potatoes Chris-*

Cedar Heights celebrates a "homecoming" missions conference

A special "homecoming" missions conference was held at Cedar Heights (Mill Hall, Pa.) on May 25 and 26.

Missionary participants were Rev. Henry and Martha (Guengerich) Miller, Rev. Ira (Pete) and Miriam (Knepper) Stern, Dr. Myron and Linda (McMillen) Stern, Rev. Keith and Lucille (Stern) Ulery, Dr. Henry and Edna (Long) Kreider, Dick Long, and Grace (Robb) Forney.

International foods were served on Saturday evening in the church fellowship hall. Following the meal, cooked by missionaries and church member volunteers, the missionary couples introduced themselves and shared joys, blessings, and concerns of their time of service.

Rev. Henry Miller presented the Sunday morning worship message on the theme

"Breaking Out." He stressed our need to break out from our customs, our prejudices, and from what is familiar and comfortable in our world.

During the Sunday school hour, each missionary shared intriguing stories of their experiences, how they received their call, and how many years they served in mission work. It was noted that Henry and Martha Miller have completed 40 years of pastoral assignments and currently serve in the Bronx, New York. Pete and Mim Stern served in Africa from 1952-1986 and presently are serving in Philadelphia, ministering to international students. Myron and Linda Stern served 10 years in Africa as a medical doctor/nurse team. Keith and Lucille Ulery served in Africa four years and in a church planting in Colorado Springs. Henry and Edna Kreider

spent one year in Haiti, then served as a medical doctor/nurse team at a missions hospital in India from 1968-1977. Dick Long served as a boys' dorm supervisor for the Navajo Mission School in New Mexico from 1970-1972 in alternate service. Grace Forney served at Messiah Light House Mission in Harrisburg, Pa., for six years.

Nearly all these missionaries grew up in the community surrounding Mill Hall and attended the Cedar Springs church as children and youth until called by God to serve Christ in various mission fields.

The "homecoming conference" proved to be a challenge and blessing for the Cedar Heights congregation. It was also a wonderful experience for our homecoming missionaries to get together and review the memories of growing up in a small rural community, attending a congregation of approximately 60 persons during those years, and then trusting God to lead them in service of Christian ministry all over the world.—*Mary J. Bundy*

tians Are Afraid to Touch. John Melhorn is the summer pastoral intern. • Clyde Michener has been invited to a new five-year term at the **Redland Valley** church, York Haven, Pa. The annual chicken barbecue was June 8. • Sharon Weiser spoke at the May 9 mother-daughter banquet of the **Wesley** church, Mt. Holly Springs, Pa.

Closing date for receipt of bulletins and news items for this issue was June 1. Deadline for the September issue is August 1 for all July news.

For the Record

Births

Baer: Olivia Richelle, Apr. 9; Jim and Paula Baer, Mechanicsburg congregation, Pa.

Baker: Jacquelyn Michelle, May 1; Steve and Sandy Baker, Jemison Valley congregation, Pa.

Barnhart: Heather Ann, Sept. 3, 1990; Victor and Karen (Krall) Barnhart, Skyline View congregation, Pa.

Bonham: Janelle Kay, May 2; Edward and Kim Bonham, Jemison Valley congregation, Pa.

Boyd: Justin Scott, Apr. 21; Kevin and Bonnie (Eberly) Boyd, Antrim congregation, Pa.

Brosius: Timothy David, May 28; Les and Joan (Garber) Brosius, Elizabethtown congregation, Pa.

Climenhaga: Lily Maeve, May 13; David John and Luanne (Mott) Climenhaga, Calgary, Alb.

Cober: Jason Thomas, Apr. 25; Philip and Lenore (Ruegg) Cober, Stayner congregation, Ont.

Cripps: Behra Rose, May 2; Ian and Sharon (Scrifer) Cripps, Stayner congregation, Ont.

Detwiler: Rebecca Jo, May 2; Robert and Debra (Hess) Detwiler, Pequea congregation, Pa.

Dows: Benjamin Paul, May 12; Dan and Jane (Kaylor) Dows, Elizabethtown congregation, Pa.

Forry: Jaimee Noel, May 2; Dean and Barbara (Harris) Forry, Cedar Grove congregation, Pa.

Funk: Shelby Jean, May 14; Roy and Norma Funk, Jr., Van Lear congregation, Md.

Gersch: Paige Nicollette, Mar. 17; Charles and Ameer (Detwiler) Gersch, Martinsburg congregation, Pa.

Gudgeon: Isaac Nathaniel, Apr. 21; Rick and Sheryl Gudgeon, Antrim congregation, Pa.

Hawkins: Kelly Jo, May 11; Dale and Dawn (Hess) Hawkins, Mastersville congregation, Pa.

Hey: Brandt Donovan and Brent Kristopher, May 5; Bryan and Bernice (Thrush) Hey, Antrim congregation, Pa.

Holland: Alexander Michael, Mar. 15; Michael and Sherry (Jackson) Holland, Manor congregation, Pa.

Joycey: Andrew James Gordon, May 5; Roger and Fiona (Apperson) Joycey, Westheights congregation, Ont.

Kelly: Nathan Riley, Apr. 19; Mike and Mary (Lampman) Kelly, Upper Oaks congregation, Ont.

Kessler: Zachary Andrew, May 6; Bill and Kim Kessler, Fairview congregation, Ohio.

Lambert: Lindsey Laura, Apr. 26; John and Kelly (Winger) Lambert, Wainfleet congregation, Ont.

Parks: Erika Anneliese, Dec. 27, 1990; Michael and Melissa (Engle) Parks, Seattle, Wa. (Correction of a May entry.)

Mellinger: Jennifer Nicole, May 26; Carl and Janet Mellinger, Mechanicsburg congregation, Pa.

Meyers: Jillian Claire, Apr. 22; Bruce and Marilyn (Hallman) Meyers, Westheights congregation, Ont.

Mummau: Neal David, May 20; Vincent and Shirley A. (Kline) Mummau, Mt. Pleasant congregation, Pa.

Ober: Ashley Nichole, May 13; Terry and Lori (Noll) Ober, Cross Roads congregation, Pa.

Pherai: Krystal Marie Bebee, Apr. 23; Gary and Deborah Pherai, Holden Park congregation, Fla.

Sanders: Christina Marie, Apr. 2; Barry and Sherry (Crist) Sanders, Antrim congregation, Pa.

Saylor: Stephanie Irene, May 11; Andrew and Lois (Weimer) Saylor, Elizabethtown congregation, Pa.

Smith: Danielle Raelynne, May 13; Todd and Sharon (Besecker) Smith, Five Forks congregation, Pa.

Stinson: Sarah Catherine, May 2; Terry and Tracy Stinson, Antrim congregation, Pa.

Waller: Sarah Nicole, May 14; Tom and Sue Waller, Cumberland Valley congregation, Pa.

Walters: Colleen Melissa-May Walters, May 17; Lori Kemper, Cumberland Valley congregation, Pa.

Wilt: Anna Siranouche, May 18; Dan and Anita (Husnian) Wilt, Cumberland Valley congregation, Pa.

Yousey: Katina Rose, May 16; Kim and Linda (Schock) Yousey, Cedar Grove congregation, Pa.

E.V. Timelines

50 Years Ago

July 14, 1941—V. L. Stump, in his editorial: "There is perhaps greater confusion among the peoples of the world today than at any previous time in history. The peculiar and rather unexpected turn of war in Europe in Hitler's attack upon Russia, the confusion . . . has been intensified. . . . We looked aghast and speak continuously against the war of Japan and China and yet it is quite evident that the United States has continued despite protests to supply the instruments of death to Japan. . . ."

25 Years Ago

July 18, 1966—a portion of the report on General Conference held at Roxbury Camp: "Pastor Merle Brubaker, Amherst Community Church . . . presented the Conference Message. . . . Bishop Alvin C. Burkholder, Midwest and Pacific Conferences, ably served as moderator. Dr. Owen Alderfer, Conference Secretary, with ease and dispatch, directed the work. . . . Church Headquarters was transferred from the Messiah Home . . . to Evangel Press. . . . Youth Day, Saturday, climaxed with quiz finals, Air Hill Quiz Team coming through all play-offs undefeated."

10 Years Ago

July 10, 1981—Dave Brubaker reported on the debate whether to use the Paxton Street building property in Harrisburg as a ministry to the poor—the original vision which began in 1896 . . . Arlene Miller was speaker at a May 30 workshop sponsored by the Brethren in Christ Nurses Association.

Weddings

Bishop-Dobbs: Lois Elizabeth, daughter of Gerald and Mary Dobbs, North Bay, Ont., and Garry William, son of Dorothy and the late William Bishop, Richmond Hill, Ont., May 11, at Oak Ridges Brethren in Christ Church with Rev. Ken Smith officiating.

Bockenstette-Callis: Brenda, daughter of Linda Callis, Abilene, Kan., and R. Curtis, son of Patri-

cia Bockenstette, Abilene, Apr. 26, at Zion Brethren in Christ Church with Rev. Ron Bowell officiating.

Boltz-Wolfe: Cathy Wolfe, Cleona, Pa., and Marty Boltz, Jonestown, Pa., Apr. 20, at Fairland Brethren in Christ Church with Dr. Vernon Bosserman officiating.

Byers-Leese: Vickie, daughter of Leroy Leese, Mercersburg, Pa., and Fred, son of Charles Byers, Chambersburg, Pa., Apr. 20, at Mercersburg Academy Chapel, with Rev. Paul Galley and Rev. Curtis Bryant officiating.

Frey-Shirk: Cynthia Marie, daughter of Barry and Carol Shirk, Washington Boro, Pa., and Terry Michael, son of John and Nancy Frey, Maytown, Pa., May 11, at Manor Brethren in Christ Church with Rev. Robert L. Sheetz and Rev. P. Daniel Cloyd officiating.

Howe-Guyer: Anna Guyer, Newburg, Pa., and Carl Howe, Fayetteville, Pa., May 11, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

Leevy-Ervin: Linda, daughter of Mr. and Mrs. William Ervin, Chambersburg, Pa., and Gregory A., son of Mrs. Grant Leevy, Ft. Loudon, Pa., May 4, at Montgomery Brethren in Christ Church with Rev. Chalmer Hann and Rev. Curtis Bryant officiating.

Marr-Wells: July Pauline Wells, Welland, Ont., and Dennis Wayne Marr, Welland, Feb. 14, at Welland Brethren in Christ Church with Rev. Walter Kelly officiating.

Martin-Stouffer: Michelle, daughter of Mr. and Mrs. Robert Stouffer, Greencastle, Pa., and Ardell, son of Mr. and Mrs. Lee Martin, Greencastle, Pa., Mar. 10, at Antrim Brethren in Christ Church with Rev. Wilbur W. Benner officiating.

Meyers-Black: Jill, daughter of Mr. and Mrs. John Black, Chambersburg, Pa., and Barry, son of Mr. and Mrs. Lee Meyers, Greencastle, Pa., May 18 at Montgomery Brethren in Christ Church with Rev. Curtis Bryant and Rev. John Kendle officiating.

Mills-Wilkins: Robin R., daughter of Bruce and Alma Wilkins, Everett, Pa., and Bruce L., son of Marietta Mills, Everett, Apr. 13, at the bride's home with Rev. Lorne Lichty officiating.

Musser-Baine: Laura, daughter of Mr. and Mrs. Melvin Baine, Waynesboro, Pa., and Michael, son of Mr. and Mrs. William Musser, Mercersburg, Pa., May 18, at Calvary Bible Church with Rev. Herm Fisler and Mr. Greg Garman officiating.

Reely-Crossley: Louise, daughter of Mr. and Mrs. Samuel Crossley, Coldersport, Pa., and Rick Reely, son of Mrs. Charlotte Engle, Waynesboro, Pa., May 25 at Congregational Bible Church with Rev. Wilbur Besecker officiating.

Stains-Martin: Kendra, daughter of Mr. and Mrs. Harold Martin, Greencastle, Pa., and Brent, son of Mr. and Mrs. Landis Stains, Chambersburg, Mar. 9, at Antrim Brethren in Christ Church with Rev. Darrel Baer and Rev. Wilbur Benner officiating.

Obituaries

Besecker: John H. Besecker, born July 4, 1911, in Quincy, Pa., the son of Mr. and Mrs. Emmanuel Besecker, died May 26. He was a member of the Five Forks congregation, Pa. The funeral was held at the Grove Funeral Home with Rev. Wilbur Besecker officiating. Interment was in Quincy Cemetery.

MCC needs sponsors for international visitors

Pictured are Lloyd Zimmerman of Ephrata, Pa., and Moorosi Lekoetje of Mohale-Shoek, Lesotho. Lekoetje, an International Visitor Exchange Program (IVEP) participant, is learning mechanic skills at the family-operated Zimmerman's garage.

Eugene and Mary Zimmerman have sponsored 23 IVEP participants since 1972. "We enjoy the interaction and cross-cultural exposure we get with our trainees," say Zimmermans.

MCC administers IVEP, which brings young people from about 30 countries to North America for one year. Participants learn job and leadership skills which they use to benefit their home communities; and many have become church and community leaders after returning to their home country.

MCC especially needs sponsors for



Al Friesen

visitors with skills and interest in accounting, graphic design, auto mechanics, printing, computer programming, engineering, construction, and office management. For information on becoming an IVEP sponsor or host, contact MCC Visitor Exchange Programs, (717) 859-1151. ■

Climenhaga: Dorcas M. Climenhaga, born July 7, 1919, died May 12. Preceding her in death was an infant daughter Dorothy. Surviving are her husband, former bishop David E. Climenhaga; two daughters, Donna F. Wenger and Denise E. Harman; a son, Daryl R.; five grandchildren; a sister, Ada M. Clapper; and two brothers, Andrew H. Slagenweit and Mark E. Slagenweit. Dorcas attended Messiah Academy in 1941-42, and Beulah College in 1942-43. She married in 1942 and gave wise and generous support to her husband as he served in pastorates at Waukena (Calif.) 1943-56, Fairland (Pa.) 1966-72, and Cross Roads Memorial (Ont.) 1984-87; and as bishop of the Central Conference from 1972-1984. Dorcas served as the President of the denomination's Missions Prayer Circle, and as President of the Christian Holiness Association's Women's Commission. In that capacity she gave leadership to the publication *Sounding Board*. According to General Secretary Don Shafer, she "had a sensitivity that could penetrate beyond the social chatter and many sought her gifts of gracious listening and her prayerful admonition." A significant portion of her life was spent in missionary service in Africa from 1946-1965 at Sikalongo Mission and Matopo Mission. In the 1970s she had also been office manager for the Engle and Hoffman Associates medical team in Palmyra, Pa. She and David had resided at Messiah Village since 1987. The funeral was held at the Village Chapel with Rev. J. Robert Lehman officiating. Interment was in Grantham Memorial Park.

Helman: Freda M. Helman, born Apr. 25, 1911, in Hagerstown, Md., daughter of Mr. and Mrs. Norris Sheffer, died May 19. Surviving is her husband, Donald. She was a member of the Five Forks congregation, Pa. The funeral was held at the Grove Funeral Home with Rev. Wilbur Besecker officiating. Interment was in Green Hill Cemetery.

Kaylor: Louisa G. Kaylor, born Dec. 8, 1906, daughter of Ramsey W. and Louisa H. Garman Enterline, died Apr. 19. Preceding her in death was her husband Clarence L. Kaylor. Surviving are a foster son, Fred Moyer, and two foster grandchildren. She was a lifelong member of the Shenks congregation, Elizabethtown, Pa., where she had a special interest in teaching children, and had lived at Messiah Village since 1982. The funeral was held at the Frank S. Miller Funeral Home with Rev. James I. Artz and Rev. J. Robert Lehman officiating. Interment was in the Shenks church cemetery.

Rudy: Ruth M. Rudy, born Nov. 9, 1897, daughter of Perry and Elizabeth Cline Hoslinger, died Apr. 24. Preceding her in death was her husband, L. W. Rudy in 1969; two brothers; two sisters; and a grandchild. Surviving are a son, Richard L.; 3 daughters, Rosale Adams, Maxine McBride, and Dorothy Reed; 13 grandchildren; 23 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Pleasant Hill, Ohio, congregation where the funeral was held with Rev. Thomas R. Kershner officiating. Interment was in Highland Cemetery.

Stright: Jean C. Stright, born Oct. 3, 1913, in Sardis, Pa., died May 3. Surviving are her husband, Jennings F. Stright; a son Jennings F., Jr.; a daughter, Judy L. Hager; a sister, Lena Coffen; and three grandchildren. She enjoyed sharing her baking skills with others. She was a member of the Messiah Village Church where the funeral was held with Rev. J. Robert Lehman officiating.

Traxler: Jake C. Traxler, born June 9, 1934, in Williamsburg, Pa., died May 11. Surviving are three sisters and a brother: Denver W., Della C. Moore, Dorothy Bowman, and Betty Aponte. He was a member of the Canoe Creek congregation, Altoona, Pa., where the funeral was held with Rev. Robert Patterson officiating. Interment was at Lutheran Cemetery. ■

MCC Canada reduces program to meet budget

When a family's bills are greater than its income, the choice is clear: reduce expenses.

The same principle is true for large organizations like MCC Canada. At their June 8-9 meeting, members of the agency's Executive Committee were told that staff had followed their instructions to hold back expenses by reducing \$300,000 from programs to bring the budget in line with giving from Canadian Mennonite and Brethren in Christ church members.

MCC Canada had budgeted for \$6.1 million from supporters this year. The

agency now expects to receive only \$5.6 million.

At the meeting the Executive Committee also approved a preliminary budget guideline for next year which would find MCC Canada budgeting for about the same amount as it expects to receive this year.

Historically, MCC has gathered information about needs overseas and in North America from workers and local partners, created a budget and then, after obtaining approval for programming at its provincial, Canadian and bi-national annual meetings, asked sup-

porters to help it meet those needs. Canadian Mennonites and Brethren in Christ have usually come through, with total donations to MCC between 1984-89 increasing by \$200,000 a year, on average. In 1985, the year of the Ethiopian famine, and again in 1989, MCC Canada received \$6 million.

Except for the unusually large amount of donations in 1989, giving to MCC Canada since 1988 seems to have plateaued around \$5.3 to \$5.6 million. "We want to bring our program expenses into line with what we think our supporters can give us," says Harold Koslowsky, Coordinator of Personnel and Administrative Services. "At the same time," he adds, "we want to challenge people to remember the many needs around the world." ■

The Way of Peace

a column for
Christian
peacemakers

One year from now, the Board for Brotherhood Concerns hopes to see many of you at a pre-General Conference gathering on urban ministries in Hamilton, Ontario, on July 2-3, 1992. This event will be one of the major ways we address the priority we have given to urban ministries during this biennium.

In an article in the Summer 1990 issue of *Shalom!*, Fred Holland described the need for urban ministry like this: "The cities of the world have become the great neglected mission fields of this day. Mis-

sionaries have been sent to the jungles, mountains, deserts and islands; to Bushmen, tribals, Hindus, and animists; to the black and yellow, red and white. But the cities have been avoided."

He goes on: "In Matthew 9:36 it is said of Jesus that 'When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.' This is a picture of the plight of the low-income, welfare, inner city dwellers of a thousand crowded places here at home and around the world. They are economically and socially oppressed. They are politically disenfranchised. Many are condemned to a life cycle of poverty and are victims of drug pushers, slum owners, and general corruption. Being 'like sheep without a shepherd' speaks of the urban plight that leads to the lack of being able to do anything about the situation, that leaves people without anyone interested in their well being. . . . I believe that these conditions demand a response. The Brethren in Christ, and the Church universal, are being called to a renewed definition of compassion and holiness. No one who is God's true child can see a neighbor in such need and not rethink the extent of the sacrifice that should be made."

To help us think about what our response and sacrifice can and should

be, the Board for Brotherhood Concerns (BBC) has named a planning committee for the urban ministries pre-conference event which represents not only the expertise and interest that other boards beside the BBC have to offer but also hands-on urban ministries experience. The committee consists of Don Shafer, convenor, and Woody Dalton (both representing the BBC); Esther Spurrier (Board for World Missions), DeLaine Niesley (Board for Congregational Life), Dale H. Engle (Board for Evangelism and Church Planting); Carlos Ortiz (Brooklyn, N.Y.), Chris Book (Harrisburg, Pa.), and Letha Zook (Bronx, N.Y.).

While the exact shape of the pre-conference event has not yet been determined, we anticipate having a keynote speaker, a number of special interest seminars or workshops, and opportunity for practical urban experience in the city of Hamilton. If you have ideas to contribute to the planning process, please contact the Board for Brotherhood Concerns, P. O. Box 246, Mount Joy, PA; telephone (717) 653-8251. And mark July 2-3, 1992 on your calendar, watch for more information, and plan to attend.

The "Way of Peace" column is a project of the Board for Brotherhood Concerns.

Administrator Needed

Administrator needed for a Mennonite Health Services-sponsored residential facility for children and young adults with developmental disabilities. Sixteen-bed children's home and five group homes, serving a total of 36 residents, in Plain City, Ohio, 15 miles northwest of Columbus. Requires one year of experience in management, care, supervision, or training of persons with developmental disabilities. Phone (614) 873-5522. Send resume to John Rohrer, Gilead Community Services, 5123 Converse-Huff Road, Plain City, Ohio 43064.

Messiah College News

Faculty Member receives Sears Award

E. Morris Sider, professor of history and English literature at Messiah College, is one of nearly 700 faculty members nation-wide to be recognized with a 1990-1991 Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award. The announcement of Dr. Sider's award was made at the College's Annual Appreciation Dinner which was attended by some 450 faculty, staff, and friends of Messiah.



A 23-year veteran of college teaching, Dr. Sider will use his grant to extend his research on aging and the professorate. This past year, he surveyed senior faculty at 48 selected four-year, liberal arts colleges and from this initial effort, presented a paper at the third National Conference on Professional and Personal Renewal for Faculty on how older faculty retain vitality and effectiveness in their teaching. With the support of the Sears grant, he will survey additional faculty and increase the extent to which his research can be properly generalized.

"We are pleased to recognize Dr. Sider with the Sears-Roebuck Award," President D. Ray Hostetter states. "In recent years, good teaching has taken a back seat to faculty scholarship on many college and university campuses, but not at Messiah College. While we are proud of the scholarly pursuits of our professors, Messiah is first and foremost a teaching institution—a place where excellence in the classroom is

Brethren in Christ student serves in summer music ministry

Melissa Martin (first on left in photo), a senior behavioral science major from Grantham, Pa., will sing soprano for New Light, the Messiah College summer music ministry team for 1991. A 1988 graduate of Nigeria Christian High School in Ft. Erie, Ontario, Canada, Melissa attends the Grantham Brethren in Christ Church.

The team, which consists of six members from three states and one foreign country, will travel for eight weeks during the months of June, July, and August. They will present concerts in four states including New York, Michigan, Ohio, and Pennsylvania, as well as Canada. Selected by a committee on the basis of musical abil-



ity and Christian witness, the students will present a variety of music including spirituals, hymns, and contemporary Christian songs.

considered the highest achievement of any faculty member. It is a particular pleasure, then, to honor a senior member of our faculty who is remembered by alumni not only as a first-rate scholar but as one of the best teachers at the College. We compliment the Sears-Roebuck Foundation for their support of outstanding college teachers such as Dr. Sider."

Brethren in Christ serve as summer missionaries

Seven Brethren in Christ students are among 48 students who will be serving as missionaries from Messiah College this summer with 20 different organizations in all parts of the world. Activities these students will be doing include teaching, assisting youth with various work projects, and evangelization. Students were assisted in their search for missions opportunities by a spring missions conference and a committee of students who coordinated the various service projects.

Phil Brubaker, a sophomore Christian education major from Arcanum, Ohio, will be serving in Nicaragua with Messiah Missions.

Susan Fullerton, a senior marketing major from Elizabethtown, Pa., will be serving in Haiti with Messiah Missions.

Jill McKee, a senior early childhood education major from Zullinger, Pa., will be serving in Zambia with Brethren in Christ World Missions.

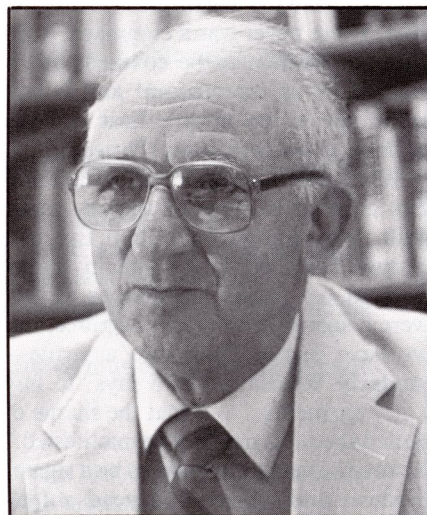
Karen Pertusio, a junior elementary education major from Annville, Pa., will be serving in Colombia and Vene-

zuela with Brethren in Christ World Missions.

Keith Poe, a class of '91 graduate with a history major from Lancaster, Pa., will be serving in Nicaragua with Messiah Missions.

Myron Stambaugh, a junior engineering major from Winchester, Va., will be serving in Nicaragua with Messiah Missions.

Melissa Ann Stoner, a class of '91 graduate with an accounting major from Lancaster, Pa., will be serving in Nicaragua with Messiah Missions. ■



Al Long, professor of biblical literature and Greek, received kudos at the Annual Appreciation Dinner the evening prior to Commencement for his record 40 years of employment with the Messiah College. Mr. Long attends the Grantham Brethren in Christ Church.

Let my women free

by Lucille Wolgemuth

First Corinthians 11:1-16 continues to be a translator's nightmare, evidenced by the footnote in the New International Version for verses 4-7 where "to cover his head" becomes "to have long hair." This is not new. Such efforts at translation go back to the time of Valentinus around 130 at Alexandria who introduced the teaching that the Greek word "authority" meant "sign of authority"—the veil (see verse 10). Clement of Alexandria (born 150) and Origen (born 186), both of Alexandria, passed on the teaching.¹

It seems strange that all translations make it sound as if Paul is telling women that they need to be covered when praying or prophesying in spite of 2 Corinthians 3:7-18 which refers to men as well as women being veiled (physically and spiritually) in the Old Testament; but now in the New Testament "we all with face having been unveiled are beholding the glory of the Lord." Under the Old Testament the priests were commanded to be covered,² but with the change in the priesthood (Heb. 7:12) and all being priests unto God (1 Peter 2:9), the male covered head for worship is a part of the past. There never was a command from God for women to be covered, but it seemed to be the custom³ and is still continued in the Middle East and has nothing to do with being Christian.

What was the beginning? Adam and Eve covered because of shame—inner guilt. Who knows how often Eve was blamed for their plight and in shame covered her head? The clothes at first were a sign of shame and disgrace, but we have turned them into a virtue—modesty. Revelation 3:18 says "to buy . . . garments . . . that the shame of your nakedness may not be manifested." So too the veil is now said to be a sign of modesty and subjection instead of feelings of shame.⁴

Lucille Wolgemuth lives at Messiah Village, Mechanicsburg, Pa., and is a member of the social services staff of Paxton Street Home in Harrisburg, Pa.

In approaching the Scripture passage, two things are to be noted. First, Paul is concerned about not offending the Jews, the Greeks, or the church so that all may be saved (1 Cor. 10:32-33). Second, he wants to correct something not right in the church. However, before he does, he tells them how pleased he is with them. In 11:2-16 he commends them on keeping the traditions he delivered. Jesus' pattern and the change in the priesthood freed men from having their heads covered, but Paul recognized the problems for women to do the same in the cultural pattern of both Jews' and Greeks' veiling requirement. He did not say, as in 1 Corinthians 8 and 10, that it was a matter of some having "knowledge" and others a "weak conscience" with the danger of sinning against them. Or as in 11:18-22 of making a "division among them" when they "shame those not having"; but he saw it as a harmless custom which the church was not to go along with by making a law. To give no offence, he first supports the custom in the church for societal reason, and then based on creation he offers the opportunity for women to choose to worship the Lord with uncovered heads and uncondemned consciences. This is grace in operation in behalf of all.

It is not difficult for one to obtain a Greek Text with literal interlinear English to make your own comparisons. It is from *Christianity Today's The Greek-English New Testament*, 1975, that we study the original words:

¹Be ye imitators of me, even as I also of Christ. ²And I praise you because you have remembered me in all things, and keep the traditions, as I delivered to you. ³But I wish you to know that the head of every man is Christ; and head of woman the man, and head of Christ God.

Paul is so sure of the work of Christ in him that he commands them to copy him and is grateful to them for keeping the traditions (mentioned in verses 4-5) as delivered. But he wants them to know they have a more ultimate head (source) than himself ascending to God. Colossians 2:19 and Ephesians 4:16 both speak of Christ, the head (source) out of whom the body grows. Paul temporarily divides the body into male and female, drawing from creation (verses

Contributions invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Since each article or letter represents the view of the writer, they do not necessarily reflect the official position of the Brethren in Christ Church.

8-9) that man is the head (source) of the woman because of God's act of "building" (Hebrew) Eve out of Adam and for him because of needed likeness for fellowship. The head of Christ being God as source⁶ can be understood by Jesus' word in John 6:57, "I live by the Father," and from Hebrews 5:5-6, "So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, 'You are my Son; today I have begotten you.' And . . . , 'You are a priest forever.' " Flowing from this comes Christ's "reverent submission" and "learned obedience" (Heb. 5:7-8), but this corollary of subjection is not in view in 1 Corinthians 11.⁷

⁴Every man praying or prophesying, having head covered shames his head (Christ). ⁵But every woman praying or prophesying with head uncovered shames her head (man) for it is one and the same thing as having been shaved. ⁶For if a woman be not covered, also shear her. But if shameful for a woman to shear or to be shaved, let her be covered.

Paul now specifically mentions the traditions he is thinking of. The praying and prophesying stand together as acts of worship in the assembly and not out in the world. For men to be covered would shame his source because the covered head in the Old Testament

could mean shame and disgrace (see endnote 4) and under grace it would mean the denial of the victory of Christ over the past. But for the woman in that cultural situation to shame her source had societal reasons. The uncovered head had the implication of impropriety in Numbers 5:12-31 by the priest's act to uncover⁹ the head of the woman thought to have committed adultery. Why is it the same as being shaved? The Jews in the Talmud said a woman uncovered in public could be divorced.¹⁰ A divorce ended the marriage vow, and a man or woman shaved (Judges 16:19-20) to end a Nazarite vow.¹¹ The threat of divorce by going uncovered meant she was being ruled by the man, which is what Genesis 3:16 says would happen. The account of Queen Vashti shows to what extent it could be carried by a hurt male ego. In the Corinthian clash between the kingdom of God and the kingdom of this world, Paul, in order not to give an offence both to Jews and Greeks who required the covering of a woman, said to the leaders she must be allowed to be covered. Twenty-one times in the letter the "brothers" are addressed who in turn instruct the whole church. The men had asked questions and he is answering. Perhaps Paul anticipates a question in regards to this tradition, so he gives them in writing the basis for what they were doing.

⁷For a man indeed ought not the head to be covered, being the image and glory of God, yet the woman is the glory of man. ⁸For the man is not out of the woman; but the woman out of the man. ⁹For also the man was not created for the woman; but the woman for the man. ¹⁰Therefore, the woman ought to have authority over¹² (her own) head because of the angels.

Paul supports the new tradition of the uncovered man because there is no reason for shame now as he is truly the image and glory of God with Christ as his source, and Christ being the glory of God did not cover. He explains why man is free to do different than a woman; he is not from her or for her. With woman having man as her source (type of Christ/Church) she is also "glory" (you are like who you come out of) and Paul has just said you do not cover the "glory." Paul as a man under Christ does an astounding thing in verse 10. He draws from their being independent the woman's authority to choose the custom, or forsaking man-made tradition, to be as the man in God's pres-

ence as she also is "glory" because this would now demonstrate God's wise plan through the church to "rulers and authorities in the heavenlies" (Eph. 3:10). Both good and bad angels shall see woman released from bondage to fear and shame by faith in the blood of Jesus Christ and enabling of the Holy Spirit. A law to uncover would not work under grace. Angels in heaven surely rejoice in each fruit of the Cross (Luke 15:10). It also shows that the woman is not absolved of seeking to know the will of God for herself, even though man is her head.

¹¹Moreover¹³ neither man without (apart from) woman nor woman without (apart from) man in the Lord; ¹²for as the woman out of the man so also the man through the woman, and all things out of God.

This is reminiscent of Galatians 3:28 where there is neither male nor female. Paul now brings them into one in order not to have two different practices for

the body to be worshipping the Lord—one uncovered and the other covered. And God was in charge of the past for his own purposes—that the priests were commanded to cover and that the custom was for women to cover. Out of it he teaches spiritual lessons. Both covering and uncovering can be used of God in the life of a woman as she is led of the Spirit. We see Paul neither condemns the practice nor accepts it as valid for continuing practice for God's people in the assembly.

¹³You judge yourselves among you. Is it fitting for woman to pray to God uncovered? ¹⁴Does not nature (instinct) itself teach you, that if man indeed (has) long hair it is a dishonor¹⁴ to him, ¹⁵yet if woman (has) long hair it is a glory to her? Because the long hair instead of a covering has been given to her.

Compare these questions (verses 13-14) to the two asked in 1 Corinthians 10:15-16 which take for granted an



Scholarship for the Young Church Musician

*Sponsored by the Board for Congregational Life
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These scholarships of \$200.00 are to be used for private music lessons.

Eligibility

1. Applicant must be a member or regular attender of a Brethren in Christ congregation.
2. Applicant's age must be 13 to 19 as of September 1, 1991.
3. Applicant must be presently studying music, and must be participating in some way in the music program of the local congregation.
4. Applicant must exhibit potential for assuming responsibilities in the area of church music.
5. Recommendation by the pastor or a church musician must accompany the application.

Application deadline: August 31, 1991. Plans are for the recipients to be notified by September 30. For a scholarship application, contact:

Board for Congregational Life
P.O. Box 547
Elizabethtown, PA 17022
(717) 367-1806

affirmative answer. A similar question in Mark 12:10 likewise uses the Greek word for "not" which requires an affirmative answer. The word used for covering is Greek *peribolaion* which is the vesture or cloak of Deuteronomy 22:12 in the *Septuagint* and "at some point in time came to be used by Jewish men as the *tallith* ("prayer shawl")."¹⁵ Evidence is not conclusive that it was done in first century, but for sure Paul is saying that the hair is in place of something to throw around her, which means she needs no covering as he has been saying since verse 7. This expresses approval of the showing of the hair—you do not cover up your glory! Also one visible distinction in the sexes in God's plan is the hair and not the female covered head.

¹⁶But if anyone is contentious, we have not such a custom (as veiling) neither the churches of God. ¹⁷But this directive I do not praise because not for the better but for the worse you come together.

The Greek definitely declares we have not *such* a custom. Unfortunately some translations replace "such" with "other" which gives the opposite meaning. Paul immediately enters upon the rebuke he wants to make with the same particle he has used from verse 2 and thereafter by

way of continuation, or opposition as in this case.

May the Holy Spirit minister to you the freedom to be before him unveiled with an uncondemned conscience now, but bless you for your obedience when these Scriptures were used to call you to cover. More than that, may you cherish the opportunity to have the Lord confirm to your heart what obedience man may be requesting rather than just acquiesce without also seeking the counsel of the Lord yourself.

Endnotes

¹*God's Word to Women*, Katherine C. Bushnell, Scripture Studies Concern, Corona, Calif., 1930, Lesson 34, par. 251.

²Lev. 8:13; Lev. 10:6 KJ; Lev. 21:10 KJ See note 9.

³Gen. 24:65; Song of Solomon 4:1, 3 NIV; 5:7 KJ; 6:7 NIV; In Gen. 38:14 it was not the veil but the fact she covered her face caused Judah to think she was a harlot. Plutarch wrote of the Romans (*Roman Questions*, 267a) "Corinth, a Roman colony on Greek soil, had become increasingly Greek in its traditions, including stricter veiling and seclusion of women."

⁴*Talmud*, "Erubin," p. 697, "She is wrapped up like a mourner," with footnote explanation, "A married woman is ashamed to appear in public with an uncovered head." The head covered out of

shame Ex. 3:6; 2 Sam. 15:30; 1 Kings 19:13; Esther 6:12; 7:8; Jer. 14:3-4.

⁵This Greek word *de* is a conjunctive particle according to *The Analytical Greek Lexicon*, Harper & Brothers, New York, "marking the superaddition of a clause, whether in opposition or in continuation, to what has preceded, and it may be variously rendered *but, on the other hand, and, also, now*, etc." Therefore the translator would decide according to what he thought was being said. The same is done here.

⁶Other references for God as "source" for Christ: Prov. 8:24-25, Acts 2:36, 1 Cor. 15:27; possibly 1 Cor. 3:23.

⁷There are two different but related meanings of the word "head." While the physical head does command the body, you take away the head and there is no life. Eph. 5:23 gives this meaning in "... Christ head of the church, himself the Savior of the body ..." and because of him being the source the church is subject to him. The earthly parallel is that man is head (source) of the woman and in turn is subject to her husband (Eph. 5:24). Woman's desire for ministry cannot be forced by omitting the "authority" meaning of "head" even though it has been abused. The abuse could be woman's own misunderstanding of subjection (not subordination). Sarah's experience with Abraham indicates a rebuke (Gen. 20:16 KJ) for the partial lie she told. She was motivated by fear for her husband but 1 Pet. 3:6 warns against such motivation for obedience.

There is another Greek word used in N.T. for those in authority translated "chief." It was used many times in *Septuagint*, 250 B.C., for Hebrew "head" and yet the following verses in *Septuagint* are translated with Greek "head": Judges 11:11; 2 Sam. 22:44-45; Ps. 18:43; Isa. 7:8-9 and Lam. 1:5. All of which clearly indicate authority. Paul chose not to use "chief" because he is not talking about an organization but a living organism—the whole body of God's people—with a head, Jesus Christ, who is their source and to whom they all submit.

⁸The Greek verb tense is present imperative passive which means the leaders are commanded to allow the woman to be covered even though man is not. Two Greek scholars have checked the use of the Greek with no corrections: Dr. Robert Sider of Dickinson College and Professor Alden Long of Messiah College.

⁹In Num. 5:18 in KJ and *Septuagint* both say "uncover the head." You will also find that Lev. 10:6; 21:10 KJ says "not uncover your head" and *Septuagint* "shall not make bare your head." The Hebrew lexicons checked did not suggest the "loosen her hair" in Numbers (NIV) or "hair become unkempt" in Leviticus (NIV).

¹⁰*Talmud*, "Kethuboth," p. 448, "These are to be divorced ... a wife who transgresses ... Jewish practice ... And what is deemed to be a wife's transgression against Jewish practice? Going out with uncovered head."

¹¹Meaning of shaved: End of vow: Num. 6:2, 5, 9, 18; Acts 18:18; 21:24; Time of mourning: Deut. 21:12-13; Time of chastisement: Isa. 7:20 or sheared Jer. 7:29 (the "cut off" is Hebrew "shear")

¹²Greek word *epi* is translated sixteen times as "over" in NT, e.g. Rev. 2:26.

¹³This word in Greek serves either to restrict or to unfold what has preceded: *but, nevertheless* or according to context *moreover, besides*. Paul is expanding his arguments.

¹⁴"Dishonor" is opposite to "glory," e.g. 1 Cor. 15:43 and 2 Cor. 6:8 NIV. Ez. 44:20 tells priests to cut their hair.

¹⁵*The 1st Epistle of the Corinthians*, by G. D. Fee, p. 507, W. B. Eerdmans, Grand Rapids, 1987.

Executive Director

Philhaven Hospital Board of Directors invites nominations and applications for the position of Executive Director. Philhaven, located near Mt. Gretna, Pa., and owned and operated by the Lancaster Conference of the Mennonite Church, is founded upon and committed to a Christian philosophy and value system. Philhaven is a nonprofit, fully accredited and licensed 106-bed full-service mental health provider offering inpatient, outpatient, partial hospitalization, and residential services.

Reporting to the Board of Directors, the Executive Director is responsible for overall hospital operation. The Executive Director should be results-oriented, effective in planning, and skilled in the stewardship of human and fiscal resources.

Additional qualifications include:

- master's degree in healthcare administration, business administration, or other closely related discipline
- approximately 7-10 years of progressively more responsible managerial experience, including at least 5 years of high-level administration in a healthcare organization
- advanced interpersonal and analytical skills
- exemplify a life of loyalty to the Word of God and be an active member of an anabaptist-affiliated congregation.

Deadline for application is September 1, 1991. Application should include a current resume, a letter describing the applicant's suitability in terms of the above criteria, and five references. Nominations and applications should be sent to the chairman of the Search Committee:

Nevin Kraybill
1519 Sheaffer Road
Elizabethtown, PA 17022

Phoebe's Journal

"Under whose authority are we?"

What happens when a woman applies for a job which would require a major family move? Is she asked why her husband would be willing to give up a good job so she can have the career she wants and for which she feels gifted? Is she also asked why she would even consider asking him to do that? Would the same questions be asked or even thought of a male applicant?

Men ask their wives to move all the time when they land a better job somewhere else. That's all right, because that's the way it's always been and is supposed to be. Besides tradition, however, the issue may well be one of "who's in charge," and the assumption is that the husband is. If a woman considers taking a job which requires her husband to move, she may well be seen as overstepping her authority as a woman or as a domineering woman. While this may not be common anymore in secular society, I suspect that in the church (especially the conservative church), it is often still the norm.

This is just one small example of the larger issue of authority: who is under whose authority? In discussions of women in leadership in the church, the issue of authority inevitably comes up—with traditionalists arguing that women can't be in some leadership positions in the church because that would put them in authority over men which would not be biblical. Women are told that they need to assume servant roles, to be "under authority" to their husbands and (male) pastors.

I understand the need for the exercise of appropriate authority. Some people are properly in positions of authority and should be respected and followed (although never blindly). The Bible is clear about that. But I don't understand why, in the Christian community, women—simply because they are women—should be under male authority or should be asked to assume servant roles. My understanding of the gospel is that each person is of equal worth and has equal access to God, and we *all* serve each other. The Believers Church perspective means at the very least that I do not need to go through anyone (man, woman or child) to get to God, and that I am equally gifted for ministry. The spiritual gifts described in various New Testament passages are not gender specific, as far as I can tell, so anyone—man or woman—can be gifted for preaching, teaching, prophesying, praying, etc. That being the case, one's authority arises out of one's gifts and the position of leadership those gifts bring and not out of one's gender.

Moreover, in these discussions of the need for women to be under appropriate male authority, there often seems to be a curious lack of recognition (or convenient ignoring, for the moment) of the need for *all* Christians, regardless of gender, to be under the authority of Christ and the church. It's almost as though women are the only ones for whom submitting to authority is an issue, which is obviously not true.

As I think about this issue of authority—especially as it relates to the roles of women—I'm well aware that I struggle with a conflict between two sides of my

personality. On the one hand, I am by temperament and socialization basically a compliant, submissive, trusting person. I'm inclined to want to do what someone tells me to do, especially if I perceive them to be in some sort of authority over me. But on the other hand, another part of me is an independent thinker, skeptical of authority, not inclined to want to do something just because someone says I should—authority figure or not. I'm often like the proverbial child who when told to sit down says, "I'll sit down, but I'm still standing up inside." There are probably a variety of explanations for this part of my personality, but the bottom line is that I know I don't submit well. So I also know that my response to these issues is at least partly an emotional one, based on the kind of person I am.

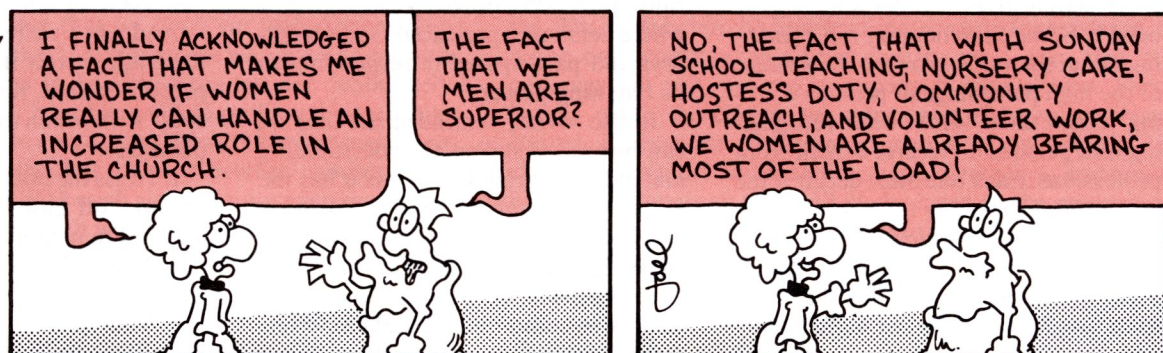
At the same time, however, I am convinced that appeals to authority ought not be made only to women. I am also convinced that the Bible calls men and women to mutual submission—we all submit to one another out of reverence for Christ (Ephesians 5:21). In that model, neither has ultimate authority or dominates the other, but both work together as servants of Christ and the church.

Phoebe

Readers may correspond with both Phoebe and Onesimus by writing to them c/o the Evangelical Visitor, P.O. Box 166, Napanee, IN 46550.

Pontius Puddle

Bulletins and newsletters reprinting "Pontius Puddle" from the Visitor must pay \$10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.



Dear Paul,

As you know, I'm one of your biggest fans (although I know you hate for me to use that term). I read everything you've written that I can get my paws on. Your writings both fascinate and feed me.

They also frustrate me at times. I wish you had said some things more clearly or else that we could be together in person to discuss them. So many of your words leave questions unanswered for me, like puzzles with pieces missing.

Such as what in the world were you really saying to the Romans about sin and victory in the Christian life? ("What I want to do, I don't do. . . ." That one sure creates problems in a Sunday school class.)

Or your comments about women teaching in the church. Or your words to the Ephesian believers about marriage and submission. Your Roman remarks about the Jews and God's sovereignty. The comments about secular rulers "bearing the sword."

However, all these controversial passages (I won't tell you what people say

about you behind your back) are gentle breezes next to the hurricane of confusion created by one of your epistles.

You know which one I mean, don't you? That first letter to the Corinthians ignites a firestorm whenever it's preached or studied.

Let's see—what does it contain that causes such a stir? How about the business of sexual immorality and church discipline? Believers and lawsuits? Marriage and celibacy? Separation and divorce? Women and covered heads? Men and long hair? Restrictions on the Lord's Supper? Women speaking in the congregation? Spiritual gifts and speaking in tongues?

Was the Corinthian church in that pitiful a shape when you wrote all this, or were you just feeling especially frisky and risky at the time. It seems this letter has something in it to make just about everyone mad about something.

I wish I could blame it all on that one church. "The Corinthians were just a pathetic bunch, not like the rest of us." Or on you. "That Paul's just a chauvin-

ist. A fanatic. A prude. A repressed bachelor. An emotionalist. A grump." (And I said I wouldn't tell you what people call you when you're not around.)

Your writings can't be excused that easily, though. I just finished reading the epistle again and I'm seeing it in a new light.

I sense your deep, fatherly love for these brothers and sisters who were exasperating you so (oh, that every pastor might care so much for his or her "problem people"!).

I realize there is more of me in these pages than I'd like to admit.

I'm beginning to understand that this stuff is understandable. Your counsel here might not read like a three-step recipe—which is often how we try to apply it, and end up with half-baked rules—but it does offer relevant and profound direction.

I see that the church must at all times and places be willing to tackle the thorny issues, dealing with them sensitively and wisely, but dealing with them nonetheless.

Finally, I'm beginning to appreciate how that incredible "love hymn" ended up in the middle of all these murky matters. I used to think it belonged with prose that scaled the flowery heights, like your letter to the Ephesians.

Now I realize it's right where it fits. Love is never more needed than in the mudhole.

Love is what keeps us from beating people over the head with our beliefs. Love is what allows us to disagree without being disagreeable. Love is what helps us avoid pat answers and delve deeper into the truth, knowing that those who will be impacted by our conclusions are too valuable for us to give any less than our best effort.

And when we're determined to know the truth even if it does contradict our preconceptions, then love gives us "new eyes" with which to look at old, familiar passages.

If I miss the boat on manifestations, if I'm way off base on women in leadership, if I'm unintelligible about tongues, may I never be lacking in love.

Your somewhat-Corinthian servant,
Onesimus

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for persons with physical hearing impairment. Should we not also aid person's spiritual perception? While it's more demanding, it is also more necessary.

Integrity of ministry aids the hearing process. It is tempting to "find a need and fill it" without making any effort to help persons see the privilege of sharing in a new life in Christ.

The message must always be founded on the teaching of Scripture yet it needs to be shared so the hearers can comprehend it. Some churches may resist teaching about the value of home life because of the high percentage of persons working. Teach those values while recognizing that persons do receive benefit from professions. Each one must decide if the work ethic is harming the home values.

The format in which a message is shared also helps aid hearing. Doug Murren says there are truths that need to be taught which are "as nutritionally necessary and unappealing as eating

broccoli." Rather than share them where questions cannot be asked, provide a smaller group context. Here people are more open to instruction. They can interact. Their hearing is improved.

Atmosphere also helps hearing. Science and high-tech have been king for a long time. Life is filled with perfunctory relationships and a coolness. Worship services must include an element of experience. Personal participation and expressiveness draw the people. They hear better.

I write this just after Pentecost. Pastor David Hall's message on the Holy Spirit provided a moving of God's Spirit where persons experienced God's freshness and participated in responding to its renewing power.

It also vividly reminded me that we can be ever so skilled at understanding and aiding hearing but unless it has the empowerment of the Spirit, it is but a tinkling cymbal. In order to provide those who come to our churches with "hearing aids," we need understanding of how to communicate and empowerment for it to take place. ■

Eating with sinners

by Douglas Kelchner

This year, like most Brethren in Christ churches, we had a special missions emphasis weekend. As part of the promotion, our Missions Prayer Fellowship created a brochure that carried our theme and the weekend's information. Recently, I came across that brochure and it began to haunt me. Here is the theme and the lead comments. "*The Choice for the '90s: Making Disciples*. You are invited to join us in an exciting weekend of information and challenge, gaining a new vision and burden for the work of making disciples until Jesus comes."

Why am I haunted? Because the theme simply came and went, like all the themes before it. As soon as one theme is used, we begin looking for another creative idea for the coming year. All this time—and we've really done nothing about making this our choice for the '90s. We simply had a great weekend and considered that sending others overseas and giving our special offerings fulfilled our obligation. In fact, the offering itself defined the success of our weekend.

Why have we done nothing more? I believe it is because we have forgotten that in order to make disciples, we have to start with sinners, and in order to make a disciple out of a sinner, we have to have contact with the lost. It's a job that cannot be done from long range.

Mark 2:15-17 records that Jesus really upset the religious crowd of his day by eating with sinners. The Pharisees simply could not comprehend Jesus establishing this sign of friendship with the likes of these people. Jesus answered them with these words, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." How can it be any more simple? Jesus' purpose was and is simply the healing of sinners. Jesus established a relationship with sinners of such credibility that they listened to what he had to say.

The Pharisees had no credibility with sinners. The Pharisees were not "real people." Their religion was only good when isolated from the real world. They were not reaching anyone with their faith.

Where is the church in all this? Have we followed Jesus' example in eating with sinners, or are we the Pharisees of our own day who have no relevancy or credibility with the lost of our world? I'm afraid that in most churches we have become rather proud of the fact that we don't eat with sinners. The church has forgotten that the only people we are not to eat with are those who profess to be Christians but are deliberately living in sin. Paul in 1 Corinthians 5:9-11 outlines this teaching. He is very clear that we are to associate with the lost regardless of their sinful lifestyles, but when a brother chooses these lifestyles, Paul says, "With such a man do not even eat." How often it is that in the church we are failing at both points. We are weak both at church discipline and at establishing relationships with sinners.

Some Christians are concerned that if we establish friendships with sinners and bring them into our churches, then our

children, youth, and church will be changed. This concern has not been well thought out and is really a terrible confession regarding our faith in God. I believe that our salvation experience can withstand exposure to the lost world around us. I believe that the quality of our church and its beliefs is not so weak that it will crumble by mere contact with the outside world. What power is there in our conversion if our profession can't be lived in the real world?

We send missionaries to foreign countries and plant them among people with other religious beliefs. We expect them to establish relationships with the lost and win them to Christ. We never anticipate that the result of that contact with the outside world will be a lessening of the missionaries' testimony. We never think that playing with local children will turn missionary children into sinners. Then why do we react differently when the challenge is for us to be missionaries in our own backyards? Real Christianity will not be changed by establishing relationships with the lost. Instead, it will be the lost who will be changed, for "greater is he that is in you than he that is in the world."

Others are concerned that such a practical approach to evangelism lessens the role of the Holy Spirit. Actually this is simply an attempt to evade our responsibility of reaching the lost. We build churches, erect welcome signs, and wait for the Holy Spirit to bring them in.

It's not that the lost don't care that we are here; they haven't even noticed. They aren't interested in buildings or signs. For the most part, our churches and signs are really rather insignificant when placed beside the buildings where they work and shop every day. No one can build a sign that establishes credibility with another human being. We as people and our message are relevant only within the context of a relationship.

The Bible teaches that this is not all the Spirit's work. In fact, he cannot do his work unless we also do ours. We are to be co-laborers with God. I like the words of Mark 16:20, "The disciples went out and preached everywhere, and the Lord worked with them. . . ." It can be nothing less than a team effort.

Back to that haunting theme, *The Choice for the '90s: Making Disciples*. Making disciples is not just the choice for the '90s; it is the church's only legitimate reason for existence. It is the only commission Christ gave to us. I pray that my congregation will join me in making it their choice. Then, having made the choice, we must start right where Jesus started. If Jesus ate with sinners, then we should follow his example. We must build relationships, friendships, and credibility with sinners so they will gladly listen to the message of grace. The bottom line question is, "How much contact do you have with sinners?"

Douglas Kelchner is senior pastor of the Chambersburg (Pa.) Brethren in Christ Church.

The Back Page

Hearing aids

by John A. Byers

Pollsters suggest the church has a responsive audience. They suggest that a strong majority of our unchurched neighbors would accompany us to church if invited. Yet the church also faces a shrinking window of opportunity for evangelism as it moves toward the third millennium.

Society appears to have a yes-maybe mentality. Yes, I believe in God. Yes, moral values are important. Yes, I seek a spiritual experience. Maybe I will become part of the church. Maybe I will obey the teachings of Scripture. Maybe the church will be one of my life's priorities.

There is a tendency to focus on the maybes. Sighs of frustration and expressions of anger at society's self-interest and indifference towards the church escape our lips. A maybe focus fills us with us with debilitating uncertainty.

Suggestions about ministering to society create additional discomfort. Terms like: find your niche, be market driven, or follow your mission, either leave us puzzled or feeling unspiritual. Our call is for people to experience the transformation of God's grace, not to simply be successful.

It's time for the church to listen again to what is being said. We know from Paul (1 Corinthians 14:8) that an uncertain sound from a trumpet is ineffective in directing people to the desired action. The need for clarity continues. Gaining society's attention is not accommodating its whims and fancies. It is not seeking to learn which way the wind is blowing and going with the breeze. It is caring enough about people to learn

how to communicate so that they experience God. It's focusing on the yes.

The "please me or lose me" mind-set is a long-time church affection. Ask any pastor. They can tell stories of members who have gone elsewhere to church because they did not like the music, there was nothing for their children, or they were not being fed. So why be so hard on the unchurched? At least they are open about their reasons for non-involvement.

Many persons who come are rather fragile. Drugs, broken homes, and/or undisciplined living have left them shattered and afraid. They need the message presented in a manner that heals rather than does additional breaking.

When one is broken, alone, and a stranger, the church seems to thunder its message. One of our children was listening to a very loud preacher. She turned to her mother and asked, "Why is he yelling at us?" Perhaps that expresses the thoughts of the non-believer. Few people like to be yelled at, especially when they have already experienced such treatment.

It is easy to allow the lack of commitment that prevails and the strong interest in self to distract us from the positive indicators. Our challenge, however, is to find ways to enter into a caring relationship and a meaningful dialogue so that communication can take place. Feeling cared for and understood opens the way for the power of the Spirit to work the transforming power of grace that brings wholeness in place of brokenness, confidence instead of uncertainty, and a definite yes.

A primary challenge is effective communication. The person receiving the message is in control. Unless the receiver's attention is gained and the message properly understood, it falls on deaf ears.

The church is responsible for its message and the means of communication. The message must make sense to the hearer so he or she will want to respond positively. John W. Stolt explains the challenge accurately by saying, "It is comparatively easy to be faithful if we do not care about being contemporary and it's easy to be contemporary if we do not bother to be faithful. It is the search for a combination of truth and relevance which is exacting."

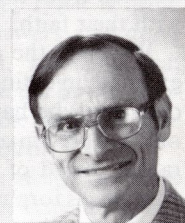
Responsible communication calls for an understanding of distortions. Anyone with hearing loss knows how easy it is to miss a key word when there is background music or road noises in the car. The other day, while driving, I thought the newscaster said the space shuttle was going to miss its "lunch date" but it was launch date. Sometimes people need hearing aids in order to be accurate about what is being said. Inaccurate messages lead to inappropriate responses.

Non-Christians battle heavy distortions. It may be inner guilt or parental training. Societal philosophy or the chiding of friends also distracts. Sometimes the message of sin and judgment comes on so strong it leaves them feeling more broken and isolated.

This is not a call for capitulation. Rather it is to suggest we offer "hearing aids" so the listener can be properly informed and respond. Rows three or four of many churches have a headset

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John Byers is Director of Bishops for the Brethren in Christ Church. He and his wife Esther live in Elizabethtown, Pa.



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